THE

BAPTIST MAGAZINE.

MARCH, 1828.

Letters of the late Rev. Andrew Fuller.

To the Editor of the Baptist Magazine.

Dear Sir,

The following is the first of five Letters, written by my father to a highly-esteemed Christian friend now deceased, in refutation of some of the leading sentiments of the ingenious, and in many respects estimable, Robert Robinson. If you think they will be acceptable to your readers, the other four shall be forwarded in due course.

I am, dear Sir,
Yours sincerely,
J. G. Fuller.

Bristol, Jan. 1828.

Letter I.

The Criminality of Mental Error.

My Dear Friend,

One main article in Mr. Robinson's creed is, that the Bible knows nothing of mystery, but is a plain book; so plain as to be level with the common sense of mankind. Whether the Scriptures contain any thing mysterious, or not, it appears to me altogether a mystery, that any man of common sense should maintain two such opposite positions as *the simplicity of the Scriptures,* and *the innocence of mental error:* asserting that the Bible is so *plain* a book, that nobody, without either neglecting, or doing violence to common sense, can mistake its meaning; and yet that even a thousand errors concerning this plain book are altogether innocent.*

I agree with Mr. R. in believing that, upon the whole, the Bible *is* a plain book, adapted to the common understandings of mankind; and that men in general may understand all they are required to understand, *if their hearts are rightly disposed.* At the same time, there *are* things revealed in the Scriptures which must be to us incomprehensible; as the incarnation of the Son of God, which even an inspired apostle declares to be "a great mystery." There are some things also in the prophe-

* "The New Testament is a book so plain, and the religion of it so easy, that any man of common sense might understand it if he would." A person who has examined a Scripture doctrine, "and cannot obtain evidence of the truth of it, is indeed in a state in which his knowledge is imperfect; but his imperfection is innocent, because he hath exercised all the ability and virtue he has, and his ignorance is involuntary; yea, perhaps he may have exercised ten times more industry and application, though without success, than many others who have obtained evidence."—*General Doctrine of Toleration, &c.*

"Any man of common sense might understand it if he would; and yet many such men may examine it, with all their ability and all their virtue, and yet not obtain evidence!" *This* is a mystery, let what will be plain. And such a man's imperfection is innocent, because he hath exercised all the ability and *virtue* he has! If our obligations are to be measured by the degree of *virtue* we possess, the way to get clear of all obligation is to become totally abandoned to vice. Far be it from me to attach to others more blame than I would acknowledge belongs to myself, if I continue in error. We are all imperfect; but let us not call our imperfections *innocent.*

tic writings, which can never be fully understood till their accomplishment. But then our not comprehending these things is not criminal, though the little attention we devote to them may be.

In proportion, however, as the Scriptures are plain, and easy to be understood, must be our criminality, if we be endowed with common sense, in not understanding them. If the way of salvation is so plain, that "a wayfaring man, though a fool, shall not err therein," then the errors of men concerning it cannot be *innocent*. And the same is true of the preceptive parts of Scripture. If error arise not from the obscurity of Scripture, from its being beyond the capacity of men in general, it must arise from other causes; and what these can be besides *indifference, indolence, carelessness, prejudice, pride*, or *aversion*, I know not.

"Why do ye not understand my speech?" said our Lord to the Jews. Was it because it was not *important* enough to demand their attention, or because it was not *plain* enough to meet their capacities? No. Mark the answer. Why? "*Because ye cannot hear my word.*" What, then, were they *naturally* deaf? No. That had been their felicity. Better have *no* ears, than ears and *hear* not. Their deafness was like that of the adder, that "*will not* hear the voice of the charmer, charm he never so wisely." Then would they not *listen* to his discourses? This does not appear. But they could not *receive* his doctrine. This is the import of the answer. And *why* could they not receive it? Evidently because of their pride, prejudice, and love of sin. The pride of their hearts could not bear the doctrine which represented them as slaves to ignorance and sin, and proposed their being made free by the knowledge of the truth. With a haughty, contemptuous air, they spurn the proposal; replying, "We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?" Their prejudice in favour of their old religion hardened them against conviction, and their love of sin set them against that Gospel which laid the axe at the root of that evil tree. Our Lord, in effect, told them so. "Ye are of your father, the devil, and the deeds of your father ye will do." As if he had said, You would rather continue slaves to Satan, than that *the Son* should make you free!

There seems to be a beautiful propriety in our Lord's parable of the sower. It is observable, that of the four sorts of ground, only one received the seed so as to bring forth fruit; and that one is explained of persons who have "*good and honest hearts:*" plainly implying, that if men's hearts were but honest, they would be sure to embrace the word of God. Indeed, the nature of divine revelation is such, that its rejection implies a dishonest heart. For instance, does the word of God set forth the rights of Deity, and human obligation? This is what an honest heart loves. That heart cannot be honest, which does not rejoice in every one having his due, and consequently in God's having his. Does it represent man as having forfeited all claim to the goodness of God? An honest heart will acquiesce in this, and be willing to receive all as a free donation. Does it exhibit such a way of salvation as provides for the honour of injured Majesty? This is sure to be embraced by an honest heart: such a mind could not bear the thought of being saved at the expence of righteousness. To

desire to receive mercy in any other than an honourable way, indicates a dishonest heart. Whoever, therefore, does not cordially approve and embrace the salvation of the Gospel, the reason is plain.

Perhaps it will be said, these things are spoken of *wicked* men, and indicate the criminality of *their* errors. But surely the errors of *good* men arise from different causes. Surely they may be innocent. It must be allowed that good men have errors in judgment, as well as in practice; but that the former, any more than the latter, are *innocent*, does not appear. I wish not to think worse of any man's errors than I do of my own, or of him than of myself, for being in error. No doubt I have mistaken apprehensions of some things, as well as other people; though wherein is unknown to me: but I would abhor the thought of pleading *innocence* in such affairs. If my mistakes, be they what they may, do not arise from the obscurity of Scripture, they must arise from some other cause. It is vain to allege that our errors arise from *weakness;* for the Scriptures can be no otherwise plain and easy, than as they are level with common capacities. If the Scriptures were written for the bulk of mankind, and yet the generality of men are too *weak* to understand them, instead of being plain and easy, they must be essentially *obscure*.

The truth is, *our* mistakes, as well as the ignorance of wicked men, arise from our *criminal dispositions*. We are too *careless* about truth, and so do not search for it as one searcheth for hid treasure. Prov. ii. 1—9. Or we are *self-sufficient*, and think ourselves competent to find out the truth by our own ingenuity and mere reason; and so neglect to pray for the guidance of the Holy Spirit. Or we are *prejudiced* in favour of preconceived notions, and so are apt to stifle evidence. The prejudices of mankind, of both bad and good men, are almost infinite. There is not a mind in the world without prejudice, in a greater or less degree. And these are the causes why the truth of God's word is not believed and obeyed. We might as well plead *weakness* for not obeying God's commands, as for not believing his declarations. The one, as well as the other, is a *moral* weakness; and that, strictly speaking, is not weakness, but *wickedness*. Doubtless, there is such a thing as *excusable* weakness, both in reference to obeying God's commands, and to believing his sacred truth. If a man be *afflicted*, so as to be incapable of attending the house of God, or if he be detained by the afflictions of others, the command for publicly worshipping God ceases, at that time, to be binding. The same may be said of *mental debility*. If a man be in any way deprived of reason, his weakness, in proportion as it prevails, excuses him from blame, in not understanding and believing the truth. Nay, I think persons of *extremely weak capacities* are comparatively excusable. If they be weak *in other things*, as well as in religion, we are bound not to impute it to the want of a disposition, any further than their weakness in both may be imputed to the want of diligent application. The same may be said of persons who never had *the means*, or the *opportunity* of knowing the truth. The heathen will not be condemned for rejecting the Gospel, unless they have, or might if they would, have heard it; but for rejecting the light of nature. Rom. i. 18—25.

But I believe, if we examine, we shall find the far greater part of

our ignorance and error to arise from very different causes—causes of which our Lord complains in his own immediate disciples: "Oh, fools, and *slow of heart* to believe all that the prophets have spoken." Our ignorance and errors, like theirs, are owing in a great degree, to that dulness to spiritual things, of which the best Christians have sometimes reason to complain. The Lord Jesus, so remarkable for his tenderness, and especially to his disciples, would not have rebuked them so severely, for an error wherein they were blameless. Besides, they were prejudiced in favour of another system. They had been long dreaming of an earthly kingdom, and (it is to be feared) of the figure they were to cut in it. Their pride, therefore, and carnal-mindedness, tended greatly to warp their judgments in this matter; so that all Christ had said (and he had said much) about his death and resurrection, seemed to stand for nothing. Their foolish minds were so dazzled with the false ideas of a temporal kingdom, that they were blinded to the true end of Christ's coming, and to all that the prophets declared concerning it.

Mr. R. says—"Variety of sentiment, which is the life of society, cannot be destructive of real religion. Mere mental errors, if they be not entirely innocent in the account of the Supreme Governor of mankind, cannot, however, be objects of blame and punishment among men."*

So far as this relates to a cognizance of the *civil* powers, or *any* powers which inflict *civil penalties*, we are perfectly agreed. But I suppose Mr. R. means to extend it to the opinion and behaviour of churches towards individual members. If, for instance, a member of a church were to become a *Socinian*, and the church were to blame him for what they accounted apostacy from the truth, and ultimately, if he continued in this error, were to exclude him, this would include a part of what is meant by "*blame and punishment among men.*" And though it is expressly said, "*An heretic reject, after the first and second admonition,*" Mr. R. would deny that the church had any right to judge, in respect to others, what *is* heresy.* Herein I am of a different opinion: but as I may consider this subject more particularly in my next letter, on Liberty, I shall now offer a few more remarks on the above passage.

"Variety of sentiment is the life of society." True, as one person discovers one *truth*, and another, another; as one views the same truth in this light, and another in that; and so all together become serviceable to each other: but this does not prove that a variety of *false* sentiments do any good. I greatly query if Mr. R. or any one else would hold this, when it affected *themselves*. Suppose, for instance, a variety of sentiment concerning his character as a minister. One thinks he is *a worthy minister of Christ*, as well as a learned, ingenious man, and an honour to the Dissenting interest. Another thinks him, though *very* ingenious, not equally *ingenuous;* and a third, for variety's sake,

* Saurin's Sermons, vol. iii. Pref. p. 7.

* This is not mere supposition. It is well known, that Mr. R. espoused the cause of some who were expelled from the Homerton Academy, for what the tutors of that Institution thought heresy. Of their principles I know little or nothing, and therefore cannot judge: but Mr. R. has not only endeavoured to vindicate them from the charge of heresy, but he has also denied that the Society have any right to judge *what is heresy!*

might suggest that his principles were even *pernicious* in their tendency. Now, it is very doubtful, if Mr. R., however he may admire variety of sentiment, would in his heart consider *this* variety of sentiment good, either in itself, or as tending to enliven society, It is a question if he would not greatly prefer that people should plod on, in the old, dull path of *uniformity*, and all cordially *agree* in believing him to be an honest man. And in the absence of evidence to the contrary, this uniformity of sentiment *ought* to exist. But why in this case only? Why should not people be obliged to *unite* in thinking highly and honourably of the Lord and Saviour of men, as well as of a creature of yesterday?

"But Mr. R. does not *positively* affirm the *entire* innocence of mental error, in the account of the Supreme Governor of mankind." True; but he writes as if he thought it *very nearly* innocent, and as if it were very doubtful whether it is not *entirely* innocent: and in one sense, it seems, it is *beneficial*, as tending to enliven society.

"But he guards his language, by saying *mere* mental error; by which, may he not mean such errors only as arise from *mental weakness*; and not from disposition?" If so, we are agreed as to its innocence. But if so, he would not have scrupled to assert its *entire* innocence in the account of the Supreme Governor of mankind. It is plain, therefore, that by *mere mental error*, he means errors which have their existence in the *mind* merely, or which relate to *principles*, in distinction from those which relate to practice. If he were accosted by a Calvinist, he might illustrate his meaning by an error respecting "the weight of the shekel," or an error in "chronology," or something of that kind: but follow him into the company of Arians and Socinians, and then his meaning extends to their peculiar sentiments! This is founded on *fact*, and not on supposition. Indeed, it is plain, by his writings, life, and conduct, that he means to include Arianism and Socinianism. But to call these *mere* mental errors, in the *innocent* sense of the phrase, is begging the question: it is taking for granted, what remains to be proved, that such sentiments (if they be errors) are in that sense merely mental. Certainly it cannot be pleaded, in behalf of the generality of those who embrace these sentiments, that they are not endowed with the use of *reason*, or that they are persons of *weak natural capacities*, or that they have not *opportunity* to obtain evidence.

Should it be said that some of them have given proof of their being honest and sincere, by their frankness in declaring their sentiments, and relinquishing worldly emoluments for the sake of enjoying them; I answer, in the words of Waterland, "A man may be said to be sincere—1. When he speaks what he really thinks truth. 2. When he searches after truth with impartiality and perseverance." The former, we believe, many of these gentlemen possess; and we think it very commendable, far preferable to a mean-spirited concealment, or a doubtful and ambiguous declaration of sentiment. But to believe that *any* who fundamentally err, whether they or ourselves, "search after truth with impartiality and perseverance," is to disbelieve the promise of God, who declares, "the *meek* will he guide in judgment; the *meek* will he teach his way."

I wish it to be considered whether, if not the whole, a great part

of divine truth may not be included under some such general topics as these; viz. Truth concerning God, Christ, ourselves, sin, the world, heaven, hell, &c. Now, of which of these is it innocent for me to think falsely? Am I at liberty to think more meanly of *God* than he has revealed himself?—Can I think him such an one as myself, without offending him?—May I think more meanly of *Christ* than the word of God exhibits him? Can I detract from his excellence, and be blameless? Am I allowed to think more highly of *myself* than the word of God represents me? Can I be bloated up with false ideas of my own superexcellence, and be innocent? May I think better of *sin* than it deserves? Must I not view it as it is represented in the Bible? Am I at liberty to put a false estimate on *the good things of this life?* Is not too low an estimate of them ingratitude, and too high an estimate idolatry? And can either of these be innocent? May I undervalue *the life to come?* Or ought I not, seeing God has called it a "weight of glory," to give it its weight in determining my pursuits? Lastly, seeing that God has threatened *everlasting destruction* to the finally impenitent, am I at liberty to qualify these terms, and accommodate them to my own wishes and feelings, and so administer comfort to God's enemies, *as such?* Am I not bound to believe that God *means* what he says? May I presume that the threatenings of the Bible were never *intended* to be executed, but were uttered merely to frighten the vulgar? Ought I not to believe that God is as much in earnest when he threatens, as when he promises! If the Bible is a *plain* book, can I misunderstand it, and be *innocent?*

Let me conclude with one remark more. Much has been said, of late years, about the Scriptures being *the only rule of faith,* in opposition to all rules of human imposition. In this I agree. But let it be considered whether the avowal of *the innocence of mental error,* be not a virtual denial of the Scriptures being *any* rule of faith at all. According to this sentiment, faith seems to have *no rule*—at least none that is *obligatory;* for there can be no obligation where deviation is no crime. If mental error be innocent, the mind can be subject to no law; and if the mind, which has so great an influence on the soul, and with which the will and all the other powers constantly act in concert—if this be without a law, it can be of very little consequence to the Supreme Legislator, whether any thing else in man be left under his dominion or not. While we are so jealous then, lest others should infringe on our liberty, it becomes us to tremble lest we infringe on the divine authority. And while we are exclaiming, "*Call no man master,*" let us not forget, "*One is our Master, even Christ.*"

Your's sincerely,

ANDREW FULLER.

HORÆ EVANGELICÆ.

(Continued from p. 59.)

THE GOSPEL OF ST. MATTHEW.

No. V.—Chap. i. 18.

"Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost."

By the Holy Ghost coming upon her, and the Highest overshadowing her, as stated by St. Luke (ch. i. 35.), whose circumstantial narrative, so little like that of St.

Matthew, but terminating in the same result, might perhaps justly be adduced as an undesigned correspondence. It has been urged by Socinian writers, as an objection to the immaculate conception of our Lord, and especially by Mr. Belsham, that "if the relation given of the miraculous conception were true, it were utterly unaccountable that these extraordinary events should have been wholly omitted by Mark and John, and that there should not be a single allusion to them in the New Testament; and particularly in John's history, that Jesus should be so frequently spoken of as the son of Joseph and Mary, without any comment, or the least hint that this statement was erroneous."—This is most admirably answered by Dr. J. P. Smith, of whose labours we gladly avail ourselves on this occasion. "This objection," he observes, "is plausible: but we ask a fair attention to the following considerations. The fact in question was of the most private and delicate nature possible, and, as to human attestation, it rested solely on the word of Mary herself, the person most deeply interested. Joseph's mind was satisfied with regard to her honour and veracity, by a divine vision, which, in whatever way it was evinced to him to be no delusion, was still a private and personal affair. But this was not the kind of facts to which the first teachers of Christianity were in the habit of appealing. The miracles on which they rested their claims were such as had multiplied witnesses to attest them, and generally enemies not less than friends. Here, then, we see a reason why Jesus and his disciples did not refer to this circumstance, so peculiar, and necessarily private. The account in St. Matthew had probably been transmitted through the family of Joseph and Mary; and that in Luke through the family or intimates of Zacharias and Elisabeth; a supposition which furnishes a reason why the two narratives contain so little matter in common. It is objected also, that this doctrine is not alluded to in the other books of the New Testament. The same reason will account for the absence of reference to this miracle in the epistolary writings of the New Testament, if that absence be admitted to the full extent; for there is, at least, *one* passage [rather *two* passages*] which appears to carry an *implication* of the fact. The writer of the Epistle to the Hebrews, in explaining the symbolical representations by which it pleased the Holy Spirit, under the former dispensation, to prefigure the blessings of Christianity, seems to put the interior sanctuary, or 'holy of holies,' as the sign of the heavenly state; and the outer tabernacle, as that of 'the flesh,' or human nature of the Messiah. (Heb. viii. 1, 2; ix. 11, 12.) As the Aaronical high-priest, on the great anniversary of expiation, was first to officiate in the tabernacle, offering the sacrifices and sprinkling the blood of symbolical pardon and purification, and then was to advance, through the tabernacle, into the most holy place, the representation of the Divine Presence; so Christ, our 'Great High Priest,' and 'Minister of the Sanctuary and of the true tabernacle,' 'entered into the sanctuary, through the greater and more perfect tabernacle—his own blood.' Now, of *this* tabernacle it is declared,

* Besides those adduced above, the following passages appear to bear a manifest, though indirect, allusion to the same great event: John i. 14; Gal. iv. 4; Heb. x. 5.

that 'the Lord pitched it, and not man,' (Heb. viii. 2.) that it was 'not made with hands, that is, not of this creation.' (Heb. ix. 11.) The expression in Scripture, 'not made with hands,' denotes that which is effected by the immediate power of God, without the intervention of any inferior agency. It therefore, in the case before us, intimates that the fleshly tabernacle of our Lord's humanity was formed, not in the ordinary way of nature, but by the immediate exercise of Omnipotence.

"Many modern commentators, it is true, understand the 'tabernacle,' in these passages, as the heavenly state. Yet these writers make 'the sanctuary' also signify the same object; thus confounding two very distinct images. The propriety of the figures, the argument of the connection, and the frequent use of *σκῆνος* and *σκήνωμα* (tent and tabernacle), to denote the human body, (2 Cor. v. 1—4; 2 Pet. i. 13, 14; and this use of at least *σκῆνος* is common in Greek writers—see Wetstein on 2 Cor. v. 1. and Schleusneri Lex.) satisfy me of the justness of the interpretation of Calvin, Grotius, James Cappel, Dr. Owen, &c. It is no objection, that in Heb. x. 20. 'the veil' is the symbol of the Messiah's human nature: for the veil, as one of the boundaries of the tabernacle, in a natural sense belonged to it; and the passage relates to our Lord's *death*, so that the *veil* is very fitly introduced, marking the transition out of life into another state. The text was partially quoted above, for the sake of presenting alone the clauses on which the argument rests. It is proper here to insert it at length. The reader will observe the apposition of 'the tabernacle' and 'the blood.' 'But Christ, having presented himself, a high-priest of the blessings to come, through the greater and more perfect tabernacle, not made with hands, (that is, not of this creation,) and not through the blood of goats and calves, but through his own blood, entered once (i. e. once for ever, never to be repeated,) into the sanctuary, having acquired eternal redemption.'"*

Grotius's note is so judicious and satisfactory, that it deserves to be inserted. "The design of the writer is to declare, that Christ entered into the highest heavens through his sufferings and death. To keep up the comparison with the high-priest under the law, his object is to declare that Christ *entered through his body and blood;* for the *body* is very properly put by metonymy for *bodily sufferings;* and it is common in all languages to use the term *blood* to denote *death*, as death follows upon any very copious effusion of blood. Yet he does not express the *body* by its proper word, but uses a symbolical description, suitable for carrying on the comparison. The Hebrews were accustomed to call the body a *tabernacle;* and from them the disciples of Pythagoras deduced the expression. In particular, the body of Christ is called a *temple*, on account of the indwelling divine energy. (John ii. 22.) Here this body is said to be 'not made with hands,' and the writer explains his meaning by adding, 'that is, not of this creation;' understanding by *creation* the usual course of nature, as the Jews apply the Talmudical term *Beriah*† (creation, any thing created,) for the body of Christ was

* Dr. J. P. Smith's Scripture Testimony to the Messiah, vol. ii. pp. 17—19, 29, 30.

† בְּרִיאָה, which is essentially the same with the Syriac ܒܪܝܬܐ *britho*, the plural of which, ܒܪܝܬܐ *beryotho*, is used in the ancient Peshito version on this place.

conceived in a supernatural manner. In this sense he properly employs the term *not made with hands*, because in the Hebrew idiom any thing is said to be 'made with hands' which is brought to pass in the ordinary course of nature. (See v. 23. and Mark xiv. 58; Acts vii. 45; xvii. 24; Eph. ii. 11.) The prophets frequently give to idols the appellation *made with hands*, as the opposite to any thing divine."

Here, then, we are presented with an exact correspondence with the evangelical narratives, not only respecting the miraculous conception, but also the sufferings, death, and ascension of our Lord, which from its very nature must be pronounced at once to be wholly undesigned. It is not a narrative, nor even a direct statement, but a *figurative* allusion, which *implies* these great and glorious events; nor, we conceive, can this indirect and latent allusion of the Apostle be accounted for on any other principle than the admission of the truth of the Sacred History.

No. VI.—Chap. iv. 12.

"Now when Jesus had heard that John was cast into prison, he departed into Galilee."

It may with certainty be inferred from this passage, that our Lord had previously been in some place not situated in Galilee. Of this, however, St. Matthew (nor yet St. Mark, ch. i. 14.) gives us no information. In the preceding part of the narrative, he informs us that the tempter "took him into an exceeding high mountain," (ver. 8.) and that when he had left him there "angels came and ministered unto him" (ver. 11.); but the situation of this mountain is wholly uncertain, though the common opinion is, that it was that to which the absurd name of Quarantania has been given, situated in the desert which extends from Jericho to Jerusalem. This was certainly in that district of the holy land called Judea, as distinguished from Samaria and Galilee; but if even this opinion were well founded, it would not assist us in determining from what place our Lord departed into Galilee: for not only the manner in which the event is introduced, but the fact that our Lord had previously heard of the imprisonment of John, lead to the conclusion that his departure into Galilee at this time, did not take place *immediately* after his temptation in the desert, where he could not have heard of that event. It is true, that the manner in which St. Luke speaks of his return *appears* as if it were immediately subsequent to the temptation—"and Jesus returned in the power of the Spirit into Galilee" (Luke iv. 14.); but, upon close inspection, it will be found to contain no determination of time, as it might with equal propriety be said of him, that "he returned in the power of the Spirit," whether it were a twelvemonth or a day subsequent to that event.

By a reference, however, to the Gospel of St. John, it will be immediately apparent whence our Lord returned into Galilee. He relates, that after the testimony of John the Baptist, and consequently subsequent to our Lord's temptation, (which took place *immediately* after his baptism, Mark i. 12; Luke iv. 1.) but which he does not record, Jesus was present at a marriage in Cana of Galilee, where he changed water into wine; and thence departed, first to Capernaum, and then to Jerusalem, to be present at the passover, where he expelled the buyers and sellers from the temple, and performed various miracles (John i. 15—51; ii.); that, after a most interesting

conversation with Nicodemus, a ruler of the Jews, he departed into the COUNTRY OF JUDEA, where he tarried some time, baptizing, while John was baptizing in Enon; and that, in order to avoid the effects of the envy of the Pharisees, "he left JUDEA, and departed into Galilee." (John iii. iv. 1—3.)

Here we have a multitude of circumstances wholly passed over in silence by the other Evangelists, but which at last terminate in an exact coincidence with their account of our Lord's departure into Galilee. It cannot be thought for one moment, that St. John invented these particulars to correspond with their accounts, when they *appear* to assign a different time and place to our Lord's departure, and when that correspondence would have been better effected, at least for every purpose of forgery, by simply transcribing their statements; nor can it be imagined that their brief statements were drawn up from a perusal of his narrative, while they contain not the most distant allusion to the real place of his departure, far less to the various circumstances by which it was preceded. It must therefore be inferred to be a coincidence purely undesigned, and such as solely arose from the truth of the fact recorded.

No. VII.—Chap. iv. 12, 13.

"Now when Jesus had heard that John was cast into prison, he departed into Galilee; and, leaving (καταλιπὼν, leaving entirely*) Nazareth, he came and dwelt in Capernaum, which is upon the sea-coast, in the borders of Zabulon and Nephthalim."

It appears from this statement, that our Lord, having returned from Judea into Galilee, visited Nazareth, but immediately afterwards took up his residence at Capernaum. We may reasonably conclude, that he must have had some strong reason for thus forsaking the scenes of his youth, endeared to him by the tenderest associations, and a place where he had resided for nearly thirty years. Some suppose that Joseph was dead, as we read no more of him in the Sacred History; but the death of his supposed father affords no adequate reason for his sudden departure from his late place of residence. St. Luke, however, affords a most satisfactory elucidation of this part of our Lord's conduct. He informs us, that after his return into Galilee, "he came to Nazareth, where he had been brought up," and having, in the synagogue, publicly announced himself to be the Messiah predicted by Isaiah, they "wondered" at his words; but recollecting his mean birth and station in life, they contemptuously said, "Is not this Joseph's son? And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country. And he said, Verily I say unto you, no prophet is accepted in his own country. But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout the land; but unto none of them was Elias sent, save unto Sarepta, *a city* of Sidon, unto a woman *that was* a widow. And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian. And all the synagogue, when they heard these things, [by

* From κατὰ, intensive, and λείπω, to leave.

which he asserted his right to work his miracles when and where he pleased, declaring them unworthy of the benefit of these miracles, and plainly intimating the reception of his Gospel chiefly among the Gentiles,] were filled with wrath, and rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. But he, passing through the midst of them, went his way, and came down to Capernaum." (Luke iv. 16—31.)

Our Lord's reason, then, for forsaking Nazareth, was the unbelief and rejection of his word, by his countrymen, and their atrocious attempt upon his life. Now, while this perfectly accords with the brief statement of St. Matthew, as to his sudden departure from Nazareth, the brevity of that statement, compared with the circumstantial copiousness of St. Luke, incontestibly proves the undesignedness of the correspondence. No forger, taking the hint from St. Matthew, would extend his narrative so far beyond it for no conceivable purpose; nor would he, had he read St. Luke, have omitted all reference to the cause of our Lord's departure.

London. W. G.

Wisdom and Knowledge the Sources of Grief.

For in much wisdom is much grief; and he that increaseth knowledge, increaseth sorrow.—Eccles. i. 18.

Was it the design of the sacred writer to appear before us as the apologist of ignorance? surely not, for he himself had sought out all wisdom, and laboured to become familiar with all knowledge. Had he then a design upon our happiness? This cannot be admitted, for the tendency of all his writings is to promote and secure it. Wisdom and knowledge are excellent; and that the soul be without them is declared not to be good. It is for the lack of knowledge that the people perish. Wisdom and knowledge are imparted to man for the highest purposes. His mind is illuminated that he may contemplate the perfections of Deity—that he may see the path of duty—that he may attain everlasting felicity. Yet it is a fact, that an increase of knowledge is an increase of sorrow and grief—let us attempt to account for this fact. Knowledge may be regarded as especially conversant with three or four particulars.

1. An experimental acquaintance with earthly things. We see a great deal in the world which looks fair, and promises in its possession a large portion of pleasure. If we could attain to independence in our circumstances, we imagine that we should at once be carried to the summit of our wishes. Many have passed from a state of comparative poverty to affluence. While all has been novel, a certain charm has invested every object, but in a little time the spell has been broken, satiety and weariness have succeeded, and vanity of vanities has been found inscribed upon all that promised happiness. Disappointments and mortifications have attended honour, grandeur, and wealth; and those who have risen to the highest eminence in society, have often manifested the greatest impatience to be rid of life itself, as an intolerable burden. The mind is fully convinced, the more this world is known, that its proper nourishment, and the sources of substantial joy, if existent any where, are certainly not among the things which perish with the using. What is the anxiety, what is the grief to find that tens of thousands

of pounds, a splendid retinue and a sumptuous establishment, are all only for a moment, and during that moment rather tantalize, than permit to drink the cup of permanent pleasure.

2. Knowledge of ourselves.—When Saul of Tarsus was ignorant of his true character, he regarded himself with unmingled complacency. As touching the law, he was blameless, and thought his expressions of malignant feeling towards Christ and his followers a doing God service. Light thrown upon his mind first discovered to him, his real circumstances, his spiritual destitution, and till we become extensively acquainted with our own hearts, we shall always cherish an overweening opinion of our goodness, our wisdom, and our high attainments. Ignorant man vainly imagines that the Divine Being is as well pleased with him as he is with himself. And hence every true delineation of human nature is extremely offensive and disgusting to him. The cross of Christ is a stumbling block, as it supposes him in a condition before God exceedingly abject and humiliating. His self-confidence perishes as light shines around him, and he who was full, and thought he needed nothing, becomes in his own sight poor, and miserable, and blind, and naked. That heart which was vainly imagined to be so good, appears as a cage of unclean birds, and the seat of all pollution and defilement. A thousand evils and dangers present themselves in the very path where previously he had walked with heedless security, and the desert of divine indignation is at length admitted, however humbling. The heart is broken with sorrow, and the enlightened sinner is taught to cry out, "Oh! wretched man that I am!"

3. Knowledge of others.—An individual will frequently trust society, so far as to pierce himself through with many sorrows. Where he reposed the most unhesitating confidence, there he finds himself deceived and betrayed. The sincerity on which he calculated, proves to be the most refined treachery. If it be a man in the lower orders of society of whom we speak, who has lived in a peaceable country village, and seen but little of human wretchedness, how is such an one confounded, when led into the retreats of sin and misery, furnished by populous towns and cities. He comes from these haunts of vice and wretchedness, horrified at scenes whose existence he had never before suspected. Or is it a Christian whose knowledge of mankind is enlarged? Alas! what an extent of wickedness does a *Christian country* present to him, when accurately known! What a mournful idea that six hundred *millions* of his fellow immortals are without hope and without God in the world—that Mahometanism is at this moment much more extensively spread than even the gospel of Jesus Christ! How deplorable to witness the triumphs of Satan, and to see the thousands and the millions who have fallen under his usurpation, who are spiritually dead, and whose bones lie bleaching in the sun and the storm! Must not scenes like these fill the heart of a Christian with grief and dismay? What then, shall we remain in ignorance, and bless ourselves that we are so happy? By no means. Things are as we have described them, whether we know it or not. Our ignorance is no remedy, no alleviation of the overwhelming load of misery. All it can effect will only operate to prevent our attempts to remove the evils; or, which is quite as probable, cause us to add to the mighty aggregate.

We ought to attempt the acquisition of knowledge, were it only that this world, and the future, may each be held in proper estimation. The proximity of the things which perish, give them magnitude and importance far beyond their intrinsic and relative value. It is by an intimate acquaintance with eternal realities, that we learn to treat the things of time with contempt, as mere vanities, when they would claim the heart, and withdraw the mind from God. The distance and invisibility of eternal things has rendered them diminutive, and of secondary consideration, to the darkened understanding. But after having seen the inanity of worldly good, the mind under divine teaching becomes prepared to receive with proper sentiments and feelings the blessings of salvation. The things of time and sense lessen in our view; their foliage and beauty wither as we approach them; while the glories and blessings of an eternal world discover more to secure our imperishable felicity, the more we contemplate them. Hence they who have had the greatest degree of spirituality of mind, have been the most grateful for present mercies, and the most ready to leave them all at the divine summons.

We ought to possess much self-knowledge in order to produce proper feelings of abasement before God, and to give vigour to our application to Christ for mercy. Our pride is the sin most fruitful of mischief and ruin. A sight of pollution spread through the powers of the soul, a knowledge of the narrowed and shrivelled state of the understanding, the obliquity of the will, the carnality of the affections, the discovery that we are earthly, sensual and devilish, will bring us into the dust before God. Our conviction of the demerit of sin, our helplessness, and the justice of the claims of God; will give an unspeakable emphasis to the Gospel of Christ, and lead us to embrace him as the only Saviour. Self-knowledge, indeed, however painful, is essential to salvation, as without it we never shall, we never can submit to receive the righteousness of God: nor can we ever give God the glory which he must and will receive from all who obtain honour, immortality, and eternal life.

Nor shall we exercise proper compassion towards others, or make due exertions for their relief, without much knowledge. The springs of benevolence are opened, and the soul is aroused to compassion as we become acquainted with mankind, and are under the influence of the Holy Spirit. We are never led by the light of God merely to speculate on human woe. Jesus Christ beheld a perishing city, and wept over it: he saw thousands sinking beneath the weight of their misery, and he hastened to their relief. The Son of God had all knowledge, and his zeal for our salvation was proportionate to it. This knowledge will furnish our most important errands to the throne of grace. We shall be earnest that calamities may be averted, burdens removed, and hearts changed, as our minds are aware of the evils of sin. As we are convinced of the misery of the world, so shall we labour in preaching, in Sunday school teaching, in prayer and in all means calculated to prevent the shipwreck of immortal souls.

J. M.

On Church Discipline.

To the Editor of the Baptist Magazine.

Sir,

It is greatly to be lamented that in all ages of the church, many

who have professed the fear of God, have, through the strength of temptation, acting on a nature but partially renewed, fallen into sin; of the culpability of such there can be no doubt. The question I wish here to propose is, what is the duty of the church towards an offender, supposing him to manifest a spirit of contrition, and to be one of whom his brethren entertain the hope that his offended Lord will not at last exclude him from the abodes of the highest purity? Many, as well as myself, doubt the propriety of excluding a brother or a sister for a crime, who give evident signs of penitence and godly sorrow for having committed it. This appears to us contrary to the mild spirit of the gospel. And I beg leave to ask, if such a member be excluded, on what principle can he ever be restored; since it is the state of the mind only that can change, the crime must ever remain against him? It is only in the character of a *penitent offender* that he can be received again into the church; where then is the consistency of excluding him while exhibiting those signs of humble penitence which are sufficient to secure his re-admission.

For the better information of myself and others, I solicit some of my elder brethren to consider the subject, and give us their thoughts upon it through the medium of our Magazine. Church discipline is a very important, and oftentimes a very painful and delicate duty. To discharge it aright, we must be guided by the word of God, follow the example of our Saviour, and in the meekness of his spirit, endeavour to restore, lest that which is lame should be turned out of the way, which ought "*rather to be healed.*" Had there not been many instances come under my own knowledge, of what I consider *unchristian-like treatment*, to offending members in our churches, I should not have troubled you on the subject. For the sake, therefore, of the tried and tempted, as well as for the better information of those who wish to know the will of their Lord and Master, I intreat the consideration of the question, and doubt not but a candid, Scriptural discussion of it will profit many, glorify God, and greatly oblige

A PILGRIM.

HISTORY OF THE CORPORATION AND TEST ACTS.

The Corporation Act.

WHEN Charles the Second assumed the government, the people consisted principally of three religious sects, the Presbyterians, Independents, and Baptists; but the whole power of the kingdom was in the hands of the Presbyterians: the parliament was composed of their friends, and their form of church discipline was established.

To conciliate the affections of a people divided by religious distinctions, Charles the Second published the famous Declaration from Breda, copies of which he sent to the Speakers of both Houses of Parliament before he himself came over. In that Declaration he thus expressed himself: "*We do declare a liberty to tender consciences, and that no man shall be disquieted or called in question for differences of opinion in matters of religion, which do not disturb the peace of the kingdom;* and that we shall be ready to consent to such an act of parliament as upon mature deliberation shall be offered unto us for the full granting that indulgence." Trust-

ing to this assurance, the Presbyterians, notwithstanding a strong opposition from the other sects, entered heartily into his views, and compassed his restoration.

By means of the Restoration, the church of England was tacitly re-established, but for some time afterwards the Presbyterian clergy were allowed to retain their livings; the king by proclamation stated his intention to have the liturgy revised, to which a strict conformity was not exacted; and of the numerous vacant bishopricks, several were not filled up. Attempts were made, without success, (in which the Presbyterians had good reason to complain of ill usage) to fix upon some discipline and form of worship that should include them and the friends of episcopacy in one national church. In 1661, while the terms of this comprehension, projected in pursuance of the king's declaration, were negotiating, the Corporation Act passed. By that Act, power was vested in commissioners appointed by the king, to turn out what officers in corporations they thought fit, and to place other persons in their room; and it was further enacted,* that "after the expiration of the said commissions (which by a subsequent clause† were to determine on the 25th of March, 1663,) no person or persons shall ever hereafter be placed, elected, or chosen in, or to, any of the offices or places aforesaid,‡ that shall not have, within one year next before such election or choice, taken the Sacrament of the Lord's Supper according to the rites of the church of England;" and in default thereof, every such placing, election, and choice, was thereby declared to be void.

Mr. Hume* gives the following account of this Act:—"During the violent and jealous government of the Parliament and of the Protectors, all magistrates liable to suspicion had been expelled the corporations, and none had been admitted who gave not proofs of affection to the ruling powers, or who refused to subscribe the covenant. To leave all authority in such hands seemed dangerous; and therefore the Parliament empowered the King to appoint commissioners for regulating the corporations, and expelling such magistrates as either had obtruded themselves by violence, or professed principles dangerous to the constitution, civil or ecclesiastical."

The history of this Act, as taken from the parliamentary journals, agrees with the account of Mr. Hume. It appears that the Corporation Act originated in the House of Commons, and that when it was sent up to the Lords it did not contain the clause requiring persons elected to corporate offices to take the Sacrament, the preamble only briefly stating, "that the succession in corporations might be most probably perpetuated in the hands of persons well affected to his Majesty, and the established government." The Lords made several alterations, and added the following words to the former preamble,† "it being too well known, that notwithstanding all his Majesty's

* 13 Car. II. c. 1. s. 12.

† Sect. 13.

‡ The offices and places before mentioned in the Act, are those of "mayor, alderman, recorder, bailiff, town-clerk, common councilman, or any office or offices of magistracy, or places, or trusts, or other employments relating to or concerning the government of the several cities, corporations, and boroughs, and cinque-ports, and their members," within England, Wales, and Berwick-upon-Tweed.

* Hist. Eng. vol. vii. p. 383.

† Com. Journ. vol. viii. p. 336.

endeavours and unparalleled indulgence in pardoning what is past, nevertheless many evil spirits are still working; wherefore, for prevention of the like mischief for the time to come, and for preservation of the public peace both in church and state." And at first the Lords new-modelled the whole of the bill; endeavouring, for instance, like true friends of despotism, to make this temporary expedient a "perpetual change;" and inserted a clause,* directing that by the 24th of June, 1662, all corporations should renew their charters, under penalty of their becoming null and void; and another clause,† that the king, in the manner prescribed in the act, should have power to appoint the mayor or chief magistrate, with the recorder, and town clerk, of every corporation, as vacancies might happen! But when the bill was sent back with these amendments for concurrence, the spirit of independence warmed the Commons into opposition: they objected ‡ to giving a permanent increase of power to the crown, when they had only proposed a temporary expedient; they refused to commit a breach of trust, by destroying the rights of their constituents; and demanded a conference with the House of Lords. After several conferences, the Lords gave up or altered all these objectionable clauses; but unfortunately, when the bill had been nearly five months under consideration of the two Houses, and after two conferences they were nearly agreed,§ an adjournment took place. When they met again, it should seem that the clause which imposed the sacramental test, and was the only part of the bill not of a temporary nature, was proposed in the House of Lords* with other amendments; and the Commons having afterwards agreed to those amendments,† the bill was passed. Thus the clause in question, so far from being a principal, or even collateral object of either house of parliament, was not so much as thought of till after they had had two conferences upon the other parts of the bill; and after its general scope had been perfectly settled. Few can doubt against whom this clause was levelled; for, up to that time, the sacrament had been designed as a test from persons addicted to popery only; and protestant dissenters were *then* almost universally communicants in the church.

But, contrary to the fact, let it even be admitted that this clause of the act was framed expressly to exclude all protestant dissenters, was it not then a breach of the king's declaration from Breda, and had not the presbyterians, in particular, reason to complain of treachery and injustice? Founded upon his letter from Breda, the king issued a declaration to conciliate the religious differences which divided his subjects; and a bill was brought into the House of Commons for giving full effect to it, but it was thrown out upon the second reading. ‡ The presbyterians were then amused with hopes of such alterations being made in the liturgy and discipline of the church of England, as should comprehend them within the establishment; and the proposed alterations were actually under consideration at the time the Corporation Act was passed.

(To be continued.)

* Com. Journ. vol. viii. p. 310.
† Ibid.
‡ Ibid. p. 312.
§ Ibid. p. 313.

* Lords' Journ. vol. ix. p. 349.
† Com. Journ. vol. viii. p. 338.
‡ Neale, vol. ii. p. 584.

POETRY.

Translated from an Italian Epigram, on seeing a representation of Christ bound to a pillar, to be scourged.

Di marmo é la colona
Di marmo son gli empi.

MARBLE the pillar; marble they
Who senseless stood around;
Marble the Lord, who there for me
With cruel cords was bound.

The pillar was by *nature* hard;
Sin turn'd the Jews to stone;
'Twas *love* that harden'd thee, blest Lord,
To constancy unknown.

If I, for whom the scourge he felt,
The wondrous sight can see,
Nor into grateful rivers melt—
I, too, must *marble* be!

Ryland's Pastoral Memorials, vol. ii.

Happiness. By Bishop Heber.

ONE morning, in the month of May,
I wander'd o'er the hill;
Though Nature all around was gay,
My heart was heavy still.

Can God, I thought, the just, the great,
These meaner creatures bless;
And yet deny to man's estate
The boon of happiness?

Tell me, ye woods and smiling plains,
Ye blessed birds around;
In which of Nature's wide domains
Can bliss for man be found?

The birds wild carol'd o'er my head,
The breeze around me blew;
And Nature's awful chorus said,
"No bliss for man she knew."

I question'd Love, whose early ray
So rosy bright appears;
And heard the timid genius say,
"His light was dimm'd by tears."

I question'd Friendship—Friendship sigh'd,
And thus her answer gave:—
"The few whom Fortune never tried,
Are wither'd in the grave."

I ask'd if Vice could bliss bestow;
Vice boasted loud and well:
But fading from her wither'd brow,
The borrow'd roses fell.

I sought of Feeling, if her skill
Could soothe the wounded breast:
And found her mourning, faint, and still
For other's woes distress'd.

I question'd Virtue—Virtue sigh'd,
No boon could she dispense;
Nor Virtue was her name, she cried,
But humble Penitence.

I question'd Death—the grisly shade
Relax'd his brow severe:
And "I am Happiness," he said,
"If Virtue guide thee here."

Heaven.

We know but little of that place,
Where saints behold the Saviour's face,
And in his presence dwell:
Eye never saw that world of love,
Nor *ear* hath heard the notes above,
Seraphic voices swell.

While we in earthly scenes remain,
We seek for *perfect* bliss in vain;
We seek—but never find:
Bliss grows not on this earthly sod,
We find it when we mount to God,
And leave our sins behind.

Yes, there we find a heaven of joy,
A bliss refin'd from all alloy,
A home of endless rest:
Lord, when shall I such glory share?
Cut short my days of toil and care,
And take me to thy breast.

There would I gently lean my head,
As the belov'd disciple did;
Enfold me in thy arms:
I long thy beauteous face to see,
And glow with heavenly ecstasy,
Enraptur'd with thy charms.

Addlestone, Surrey. R. G.

REVIEW.

Pastoral Memorials; selected from the Manuscripts of the late Rev. John Ryland, D.D. of Bristol, with a Memoir of the Author, a Portrait, and a Fac-simile of one of his Sermons. Two vols. 21s. Holdsworth. Vol. 2. 11s.

THE first volume of these Memorials has been already noticed. It contained eighty-six sketches of Sermons, on passages selected from the Old and New Testaments, in the popular order of the books, down to the Acts of the Apostles. The present volume consists, in part, of similar sketches, through the Epistles, to the close of the inspired writings, completing the number of one hundred and fifty. Besides these, we are presented with some interesting essays, and a few pleasing specimens of the Doctor's poetry, most of which have not been previously printed. To this volume also, though properly belonging to the first, is prefixed a brief Memoir, by our friend Mr. J. E. Ryland, of Mill-hill. The transposition of this by the binder, at some future period, will equalize the volumes.

Dr. Ryland's preaching was characterized by holy simplicity and fervour; an intense, steady, growing zeal for the honour of God, especially in relation to the scheme of human redemption; and the most affectionate desire for the eternal salvation of his hearers. His style, though perfectly unadorned, was uniformly chaste and vigorous; and, (especially in that advanced period of life, in which inferior, but more showy preachers become tame and insipid,) he occasionally surprised and delighted his hearers with unpremeditated bursts of the most empassioned eloquence—the eloquence of a full heart, surpassed only by that of a higher order, (of which also he was an illustrious example), the mild, insinuating eloquence of a uniformly holy life.

These volumes contain many sketches of a superior character, calculated to rouse the sinner, and to inform the mind, improve the heart, and stimulate the progress of the Christian towards a heavenly futurity. We had marked several for especial commendation; but we recommend our readers to peruse the whole, and to form their own judgment. If they look for tinsel, and glare, and ornament, we can tell them at once, they will be disappointed: but if they have a *spiritual* discernment, they cannot fail to find "apples of gold in pictures of silver." No. 114, on the death of the Rev. John Vernon, contains a most delightful and animating obituary; and No. 140, an affectionate tribute to the memory of the venerable Scott, of Aston Sandford. For a specimen of Dr. Ryland's poetry, we refer our readers to page 113, of our present number, and proceed to a brief notice of the memoir.

And here, we must confess, we were irresistibly reminded of the good Doctor's substitute for a *surtout*, to which we think the memoir bears a striking resemblance; the *quality* is excellent, but it is *too short*. We rise from its perusal pleased, rather than satisfied. It is a good etching; but who would not prefer a finished picture? Dr. Ryland would grace, and his character richly deserves, a more minute, a full-length delineation. We can appreciate and sincerely admire the solicitude of a son, to avoid too high a colouring, too prominent a development, in delineating the moral beauties of a parent. But it is at least possible, from a commendable desire to avoid one extreme, to fall, perhaps unconsciously, into the opposite. *We* do not require the aid, either of the sculptor or the biographer to excite *our* affectionate veneration of Dr. Ryland! He lives, and will ever live, in the hearts of those who knew him. But we wish our children, and our children's children, to remote generations, to possess as complete a fac-simile as

possible of that pre-eminent holiness, which adorned his youth, irradiated every step of his progress, and encircled his venerable brow with a halo of glory.

Dr. Ryland was born at Warwick, Jan. 29, 1753. His childhood and youth (slightly sketched by himself with admirable simplicity,) were not distinguished by any remarkable features; but it is impossible not to linger with delight over the first buddings of a holy susceptibility implanted by the Spirit of God, whose roots struck deeper, and whose foliage expanded, until the aged saint "flourished like the palm tree, and grew like a cedar in Lebanon." His mother taught him Scripture history, by explaining the pictures on the Dutch tiles in their parlour chimney; and subsequently, a single spark, a modest hint about "*something better*" than trifling conversation, lighted up in his soul a flame which never expired; but which burns, and will ever burn, in celestial purity and brightness. "A word spoken in season, how good is it!"

He was baptized at Northampton, in the 14th year of his age. At 18, he received the approval of the church, to devote himself to the Christian ministry. In 1781, he was united with his father in the pastoral office, which in five years more devolved on himself entirely. His excessive zeal, at the commencement of his ministerial career, occasioned a very friendly and affectionate remonstrance from good Mr. Newton, which will be read with interest; and to a few, perhaps, it may be equally seasonable.

In 1793, Dr. Ryland removed to Bristol, after much deliberation, and prayer for the divine guidance. He had the satisfaction of the concurrent approbation of his dear friends, Newton, and Booth, and Fuller, and a respectable Pedobaptist minister, whose letter is highly creditable to his judgment and his heart. "Poor Northampton! and poor Omicron, (says Newton,) if you are away when he goes there!"

There is one passage in Dr. Ryland's answer to the first invitation from Bristol, so inimitably touching and characteristic, that we cannot forbear transcribing it.

"After so long a connexion with our church, and such friendship as most of them have all along shown me, how can I rend myself from them against their consent, unless they had a prospect of a speedy and certain supply of one who would naturally care for their welfare, and who would be concerned to guard them against dangers on the right hand and the left? The men who would truly make void God's law, would rejoice to ensnare some on the one hand, and perhaps some would be drawn off from the doctrines of grace on the other; *and I, when I heard of the flock being scattered that was once committed to my care, should faint under my burden, and be unable to do you any service!*"

The letter from the church at Northampton, too, is so simple, and so entirely devoid of eulogium, leaving the church at Bristol to *infer* their feelings on resigning him, from their own desire for his services, that we strongly suspect it was written, on behalf of the church, by the same ingenious and modest pen.

A regard to consistency induces us to notice the letter to "the Pedobaptist communicants" at Bristol. We are no advocates for mixed communion, because we believe Jesus Christ *intended* that a credible profession of saving faith, and a voluntary submission to Christian baptism, should precede external church-fellowship to the end of time. While, therefore, we cordially agree with our dear friend, that it is "*of the nature of the new creature, for true believers to have intimate communion with each other,*" we are obliged to make an exception against *such* communion as appears to us, to be virtually prohibited by Jesus Christ himself. In the Sketch on "the Communion of Saints," from 1 John i. 7. "*We have fellowship one with another,*" the Doctor, with his usual candour, referring to communion at the Lord's table, says, "*That* communion might be practised without the existence of this 'fellowship;' and *this*, may exist without that." p. 281. We highly esteem the Christian character of many, both Baptists and Pedobaptists, from whom we conscientiously differ in opi-

nion and practice; and while we are conscious of a willingness and desire to make every sacrifice for the promotion of intimate communion, consistent with our views of the mind of Christ, we are satisfied that the *really* conscientious and liberal, among our opponents, (and many such we know there are, of both classes,) will never desire more. We entertain a very high sense of *such* charity, in Christians of all denominations, as that which the beloved Dr. Ryland exemplified in no ordinary degree. Perhaps, if we were disposed to look very closely into every page of this Memoir, we might discover a spot in the sun; but, as it evidently was not designed to be made visible, instead of pursuing our observations, we will cordially unite with the biographer in referring the reader to a "more excellent" specimen in the preface to the "Candid Statement."

With Dr. Ryland's theological sentiments, and the prominent features of his residence at Bristol, our readers are, for the most part, familiar: we shall therefore pass on to the closing scene of his life. Here, as in other instances of the most eminent piety, we find no ecstasy, but "perfect peace."

"On no occasion, was there the least symptom of impatience; nothing appeared but a child-like and tranquil resignation to the Divine will. The few expressions which fell from his lips were strongly marked by his habitual modesty and humility; but he was chiefly occupied in offering up brief petitions or devout ejaculations. One passage of Scripture, 'My flesh and my heart faileth;' but God is the strength of my heart, and my portion for ever;' was often repeated by him in Hebrew.'"

"On Wednesday, May 25th, 1827, he 'fell asleep' with a composure and serenity that no language can describe."

We could refer to many interesting passages in this brief biography; but we have already exceeded our usual limits. Our readers, we doubt not, will accept the following very just and beautiful tribute to the memory of our beloved friend, by one of his pupils,* in preference to any further observations of our own.

"Loving him and revering him as I did, it gives me real consolation and delight to express the deep and tender veneration I cherish for his memory, and to trace my recollections of the wisdom and excellence he manifested towards me and many others while under his care. I never left any place with so much regret, as I quitted, ten years since, the house over which he presided. To the end of life, and most likely for ever, I shall retain a grateful and delightful remembrance of the inestimable benefits I derived from his tuition and friendship. No tutor could be more loved and revered; none could more highly deserve it. The sentiment indulged towards him by us all, and that most deeply by the most pious and cultivated of our number, was a deep and affectionate veneration for his character, together with gratitude for the tenderness and fidelity with which he performed his various duties among us. His whole behaviour impressed us with the serious and delightful conviction, that he not only did his utmost to promote our mental advancement, and watched over our progress with benignant complacency; but that our improvement in piety was an object of fervent solicitude to his holy and devotional mind. Not to mention the sweet and commanding influence which the holiness of his deportment exerted, such was the simplicity and mildness which pervaded his constant intercourse with us, that the awe which so much goodness and mental vigour naturally tended to inspire, was absorbed in cordial affection for him, as our best earthly friend. It was no small part of his praise, that with scarcely any exertion of authority, he secured in general a ready compliance with his requisitions and wishes.

* * * * * *

"Above all, I delight to remember his morning prayers in the family. From his secret communion with God, he came to them with a freshness and joy which shewed how much of heaven dwelt within him. Nothing could exceed their humble fervour and simplicity. They expressed, in the most touching and devotional manner, the qualities which formed the peculiar beauty of his religious character. He combined the tender contrition of an early penitent, with the holy maturity and grandeur of the aged saint. And as *he* was, such were his prayers. The lowly and reverential aspirations of 'a broken and a contrite spirit,' were blended with the calm confidence and inward peace of one who had long enjoyed the most intimate converse with God. This union always struck me as a beautiful peculiarity of his social devotions.

* The Rev. W. Rhodes, of Damerham.

"With all the devout regard and admiration in which he was deservedly held by the whole circle of those who knew him, and by very many who had no personal intercourse with him, it does not appear to me, that the strong and luminous character of his mind, or the wide and varied range of his knowledge, were in general sufficiently appreciated. Nor is it to be wondered at. His piety was so transcendently conspicuous, that his other qualities and attainments were hardly thought of by any one while in his society, or in the contemplation of his character. A rare and felicitous distinction rested upon him: to every beholder, his mental endowments and acquisitions were almost eclipsed by the brightness and purity of the sanctity which pervaded them. May all those who so long enjoyed the delightful advantage of beholding his example, and of sharing in his prayers, aspire to attain a near resemblance to his blessed character!"

Tekel, or the Righteous Sentence; a Discourse, in two parts, delivered at Keppel-street Chapel on Lord's day mornings, Sept. 16 *and* 23, 1827. By G. PRITCHARD. Marshall.

THESE solemn and weighty discourses, on a subject always seasonable, are founded on Daniel v. 27. After a large review of the circumstances in which the passage was first delivered, the esteemed author proposes to consider "the facts it suggests, the application it admits, and the consequences it involves."

The *facts* are these:—that God is perfectly acquainted with the character and conduct of all his creatures; that the judgment of God upon the character and conduct of his creatures, regulates, in some degree, his treatment of them *now*, but will do so more fully and obviously hereafter; and that the righteousness of God is the rule by which his judgment is regulated.

The *application* is powerfully made, first, to every individual who is not found, ultimately and exclusively, trusting in the justifying righteousness and the expiatory sacrifice of our Lord Jesus Christ, for acceptance before God and the enjoyment of eternal life. Then more particularly, to persons who are congratulating themselves and cherishing the most favourable opinion of their state in the Divine presence, merely because they have not practised certain vices in which many have indulged; to others, whose expectations arise from the virtues they practise; to those who are reposing themselves on the sufferings with which they are now visited; to those who trust in the mercy of God; and finally, to those individuals who profess that their entire dependence is on the mediation of Jesus Christ; but unhappily, the approved evidence of whose attachment to the Saviour is essentially defective.

In the second discourse, Mr. P. proceeds to the *consequences* it involves. These are, that the case of every person shall be adjudged; that the decision in every case adjudged, on the merit of the individual to whom it refers, will be unfavourable; that whatever the judgment may be, it cannot be reversed; that the sentence pronounced on those who are weighed in the balances, and are found wanting, will certainly be executed; that the execution of this sentence will be accompanied with inconceivable distress; and finally, that our being reconciled unto God is of infinite importance. Mr. P. concludes, by reminding his hearers of various invitations to sinners, and promises to the penitent, which are thickly scattered through the Old and New Testaments.

If the reader of these Sermons sat down to them with an air of levity, we think he must have become serious before he got through the Introduction. Many of those who heard, and those who have read, or may hereafter read them, will have reason to be thankful for the publication; and the worthy preacher himself will have no reason to repent his having written them, in the day of the Lord.

We make room for one extract:—

"It is no very uncommon thing to meet with persons who are congratulating themselves, and cherishing the most favourable opinion of their state in the divine presence, merely because they have not practised certain vices, in which many have indulged. Thus, for instance, the Pharisee applauds

himself: 'God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.' Having avoided gross and enormous offences, they begin to take credit to themselves for a superiority of character which they vainly imagine must entitle them to the divine approbation, and in the exercise of this self-complacency, they regard with contempt, rather than commiseration, those persons who have fallen a prey to temptations by which, perhaps, their virtue was never assailed. So universal is this propensity of our depraved nature, that there is scarcely an individual to be found so sunk in infamy, but considers himself entitled to some consideration, when compared with some other, whose conduct is more atrocious than his own. You will probably recollect a remarkable incident, which a few years since occurred in this country, and which affectingly illustrates what has just been observed. Two criminals, whose lives were forfeited, being brought to the place of public execution, to undergo the last penalty of human laws, one of them indignantly declared, that what he principally deprecated on the awful occasion was, the ignominy of dying in the company of one, whose offence he considered himself to be incapable of committing. In short, every person who pays becoming attention to what is passing in his own heart, will have frequent occasion to detect the existence, and resist the operation of this disposition, whose influence, it is greatly to be feared, has prevented multitudes from embracing that righteousness which is our only deliverance from the sentence in the text." p. 18.

An Essay on the Atonement of Christ. By I. MANN, A. M. Second Edition. 12mo. pp. 204. 3s. boards. Wightman and Co. 1827.

Theological Essays on Select Facts, Characters, and Doctrines of the Holy Scriptures. By I. MANN, A. M. Second Edition, with three additional Essays. 12mo. pp. 272. 4s. boards. Palmer. 1828.

WE cannot exactly explain how the first editions of these works escaped our critical notice. We then read them with pleasure, and are happy to see them re-issued from the press in a style of paper and workmanship more becoming their value than heretofore.

We shall not occupy the time and attention of our readers with a lengthened critique on the contents of these volumes, as we hope they will find their way into the hands of a large proportion of our friends. The first work is divided into nine chapters, which bear the following titles:—

"Chap. I. Explication of terms. II. The Necessity of an Atonement for Sin proved from the holiness and justice of the Law of God. III. Remarks on the Sacrifices offered by the Heathen Nations. IV. The Atonement of Christ argued from the Sacrifices under the Jewish Dispensation. V. The account given by the Evangelists of the Sufferings of Christ inexplicable, on any other principle than that of an Atonement for Sin. VI. The Value of the Death of Christ. VII. The Extent of the Death of Christ in its design and application. VIII. Doctrinal inferences from the Death of Christ. IX. Practical Improvement."

This is a well argued, scriptural treatise, adapted for the general reader, and the inquiring youth. We hope it will be very generally read.

The volume of "Theological Essays" contains eighteen papers, on as many interesting and important subjects, the three latter being now first printed. Their titles are as follow:—

"The Work of Creation—The state of Man before and after his Fall—The First Institution of Public Worship—Enoch's Walk with God, and his Translation—The Causes of the Flood—The Ark of the Flood—On the Person and Offices of Melchizedek—The Backsliding and Restoration of Solomon—On the Nature and Importance of Divine Influence—Christ's Choice of his Disciples—The state of Christ and his Saints in Heaven—The Sources of Christian Consolation—Repentance—The Joy of the Hypocrite is but for a Moment.—The Arrogance and Infidelity of Socinianism—The Resurrection and Ascension of Lazarus—On Village Preaching—The Happiness of Separate Spirits."

This volume also is well adapted for usefulness. Mr. Mann always shews his desire for the best interest of his readers, and we hope that desire will be granted.

The Antidote; or Memoirs of a Modern Freethinker, including Letters and Conversations on Scepticism and the Evidences of Christianity. 2 vols. pp. 526. Price 9s. Holdsworth.

WORKS of this description are sure to obtain readers, and therefore, we sincerely wish they always combined as much solid instruction with affecting and interesting narrative as we find in these volumes. It is not against the occasional perusal of such works that there appears to us to lie any objection, but only when, by their inordinate use the tone of the mind becomes so relaxed, that more severe and serious studies are reluctantly pursued. "He that winneth souls is wise." Every endeavour, therefore, to secure so important an object, which is not at variance with the principles and the spirit of revelation, is wise also.

It is, indeed, a lamentable fact, but one that we suppose none will venture to deny, that there are persons who, though they cannot be prevailed upon to read a few pages of the best book in all the world, would need no persuasion to sit down and peruse the Antidote, from its preface to its finis, without suffering their attention to be interrupted. And if, after this, in any instance the Bible should be consulted, as it had never previously been, which we think far from improbable, such an occurrence would prove a most ample apology, were one required, for employing a method to reach the conscience which, without any compromise of truth, possesses at least, the advantage of bringing the mind fairly into contact with subjects infinitely momentous to its own welfare, when other means had been resorted to apparently without success.

The respectable compiler of these Memoirs, who, on this occasion prefers retirement to publicity, in a short well written preface assures his readers that the superstructure he has reared is based upon facts; but, at the same time, forbids any nearer approach to minute discovery, which curiosity might prompt, than the history now submitted to the public may afford. For our own part, we would earnestly recommend, that no obtrusive inquiry should be instituted, not only because that after the foregoing intimation, it would scarcely be consistent with the acknowledged rules of good behaviour, but because it is more than possible that any farther *denouement* might injure the interest and usefulness of the performance. The principal character in the work in question is Howard Glenville; who is stated to have descended from pious and respectable ancestors. He was carefully educated, and his mind being directed to the Christian ministry, he left home at the usual time, to obtain the advantage of a university preparation. While thus prosecuting his studies, difficulties connected with entering into the church, presented themselves to his consideration, sufficiently formidable to divert his attention from the pulpit to the bar. On leaving college to reside in the metropolis, he soon became familiar with persons whose sentiments and pursuits were in direct opposition to the principles and precepts of revelation. The influence of their society induced him, for a time, to disbelieve and reject the volume of inspiration. This alarming change in his principles and character greatly distressed his parents, and interrupted a correspondence with Lavinia Randolph, a pious and amiable female, with whom he had anticipated forming the connubial alliance. Out of this state of things arise letters, conversations, journies and incidents, which by divine power and goodness, are overruled and made effective to restore the wanderer to an acknowledgment of the truth; his union with Lavinia is happily accomplished, and in the conclusion of the work, it is intimated that he sometimes thought of resuming the profession he had formerly chosen, and, like the apostle, he became desirous of preaching the faith he had once laboured to destroy.

This outline the author has filled up in a manner no less creditable to the powers of his mind, than to the devout feelings of his heart, and has produced a book which, in our opinion, justly en-

titles him to the thanks of the religious public, especially its younger branches; among whom particularly, we sincerely hope, it will obtain an extensive circulation and an attentive perusal, and for whose instruction we supply the following lengthened extract.

"Our Sundays in particular were religiously employed. We attended divine service both parts of the day, and were afterwards required to give an account of what we had heard. The intervals were likewise occupied in an easy course of catechetical instruction, designed to store the mind with Scripture knowledge, and give us a general view of its evidences and doctrines. But there was nothing burdensome or gloomy in these engagements. It was my father's wish that religion should always be exhibited in a cheerful aspect, so as to make her most solemn duties pleasing. In short, whether he directed our attention to learning or religion, he was anxious that we should act well of our own accord, and not from the mere influence of authority or fear. We had no cause to find fault with his orders, though the levity and waywardness of childhood too often indisposed us to make a right use of them.

"In these efforts of parental wisdom and affection, my beloved mother, now receiving her reward in glory, very largely shared. She not only approved and seconded my father's plans, but employed the tenderest and most efficient means for our improvement. I now love to remember the wisdom and gentleness with which she instructed us on a Sabbath evening, reproved us for our faults, urged us to remember our father's excellent advice, and offered many fervent prayers for our welfare. It was impossible to help loving her, though alas! we were so inconstant in showing it. I distinctly recollect the deep impressions her kind expostulations made upon me, and the resolutions I formed in consequence, to 'honour and obey my parents in all things in the Lord.' If then, the ties of nature entitled them to gratitude and love, how unspeakably were those claims heightened by the excellence of their character, and their unwearied exertions for our good!

But notwithstanding these early advantages and resolves, I must confess that my behaviour, even in childhood, was sometimes very undutiful. My propensities soon became headstrong, and impetuous, and often betrayed me into mischief. Passionate and self-willed, I frequently transgressed what I knew to be the bounds of duty; and by a variety of delinquencies, incurred the displeasure of my parents, and deserved correction. These faults were likewise sometimes aggravated by sullenness of temper, or gusts of resentment, which, no doubt, caused them many a sigh, and many a tear. I can now imagine what secret, unexpressed and inexpressible anguish sometimes rent their feelings, when they perceived these early indications of a depraved heart, and began to picture to their fears its remote consequences. Alas! how many secret pangs pierced the heart of my beloved mother, while I was following the impulse of a wayward temper, with all the levity and frolicsomeness of boyhood! How many actions, looks and words, which have fallen into oblivion, and of which I thought nothing at the time, wounded the tenderness of her feelings, and became accessary to the disease which preyed upon the delicacy of her constitution and brought her prematurely to the grave! What then would she have felt, had her life been spared to hear the reports of my late conduct in the metropolis, which would have pierced like a dagger through her bosom! Alas! how little do children think of the effects of their disobedience, and the dark catalogue of crimes they will have to answer for, in bringing their fond parents with sorrow to the tomb!

Sometimes I felt the force of this sentiment, and a seasonable admonition made its way to the heart. My conscience sharply reproved me, and I became unhappy. For a few weeks together, at different intervals, I felt the force of religious impressions, and promised to amend my conduct, and govern my passions. This was the case when sickness and death happened in the family, or among the young people of our acquaintance, which my father carefully improved. My mother's illness and decease, especially enforced these sentiments, and led me to form many pious resolves. For though I was scarcely old enough to appreciate the irreparable loss of so kind a mother, yet my grief on her account was sincere and ardent. Her conversation towards the close, and the affecting manner in which she embraced and admonished us for the last time, in the view of death, made a deep impression on the whole family, and for a while, checked the levity and perverseness of my disposition." pp. 75—77.

LITERARY RECORD.

New Publications.

1. *The Existence, Nature, and Ministry of the Holy Angels, briefly considered as an important Branch of the Christian Religion, &c.* Richard Baynes. 2s. 6d. Without pledging ourselves to every sentiment contained in this little work, we hope it will do much good. A larger work is still a desideratum, and it might well employ the pen of the ablest theologian of this or any other country.

2. *The Bible Story Book. Second Series. By the Rev. B. H. Draper, of Southampton.* Westley and Davis. 1s. 6d. We cannot too warmly recommend this little book, which is made intelligible and engaging to a child, by the happy talent which Mr. Draper has often successfully exerted for the benefit of the rising generation.

3. *Elements of Arithmetic for Children, on an entire new plan. By Ingram Cobbin, A.M. Second edition. Half-bound.* 6d.

4. *Elements of Grammar for Children. By Ingram Cobbin, A.M. Seventh edition.* 1s.

5. *First Lessons in Geography, for the use of the Nursery and the junior Classes in Schools. By M. A. Allison.* 9d.

6. *Part II. of Christ's Prophecies on his own Second Coming in the three Gospels, and the Times of the Gentiles, explained, from A. D.* 33, *to* 1826 *and* 1831. 1s. 6d.

7. *The Apostolic Sense of Christ's Prophecies, and Prophetic History of the present year* 1828, *and Future Age, from a Comparison of Daniel's Prophecy with History.* 3s.

8. *Cautionary Observations against the Unscriptural and Pernicious Doctrine of Baptismal Regeneration; occasioned by a Paper on that Subject recently published and circulated in the City of Lincoln: respectfully submitted to the Members of the Church of England. By John Craps.* 12mo. 1s.

9. *Vol. I. of the Works of the English and Scottish Reformers, edited by the Rev. Thomas Russell, A.M.* 10s. 6d.

10. *Memoirs of the Life, Writings, and Character, Literary, Professional, and Religious, of the late John Mason Good, M.D. F.R.S. &c. with numerous illustrative Selections from his unpublished Papers. By Olinthus Gregory, LL.D. &c.*

11. *Little Frank, the Irish Boy. By Charlotte Elizabeth. Second Edition.* 18mo. 1s. 6d. bds.

12. *A Widowed Missionary's Journal. By Keturah Jeffreys.* 12mo. 5s. boards.

13. *A Father's Reasons for not Baptizing his Children; with some Remarks on the Subject of Baptism, as affecting the future Prospects of the Church. By a Lay Member of the Church of England.* 8vo. 2s. 6d.

14. *The Balance of Criminality; or, Mental Error compared with Immoral Conduct, addressed to young Doubters. By the Rev. Isaac Taylor, of Ongar.* 12mo. 3s. 6d. boards.

15. *Christian Baptism as delineated in the Sacred Scriptures; with Remarks on a Tract vindicating the Sprinkling of Infants, and representing that Ceremony as Christian Baptism. By J. G. Pike, Minister of the Baptist Church, Brook-street Meeting, Derby.* 12mo. 6d.

16. *Observations on the Cruelty of employing Climbing Boys in Sweeping Chimneys, and on the Practicability of effectually cleansing Flues by Mechanical Means. With Extracts from the Evidence before the House of Commons, &c.* 6d.

17. *Memorials of the late Rev. Alexander Hay, Minister of St. John's Chapel, Warrington. By J. K. Foster.* 3s. bds.

In the Press.

The Second Part of the Rev. John Morison's Exposition of the Book of Psalms, will be published on the 1st of March. The second edition of Part I. is just published.

Mr. W. Garthwaite, of Wattisfield, is publishing by subscription a volume of Sermons, price 7s. 6d.; intended to be read in villages or families. Subscribers' names received by B. J. Holdsworth, 18, St. Paul's Churchyard, London.

The Author of the Evangelical Rambler is preparing a Series of Papers, to be entitled The Evangelical Spectator, which will appear periodically.

A Fourth Edition, in 18mo. of the Rev. John Thornton's Fruits of the Spirit.

Christian Experience, or a Guide to the Perplexed. By Robert Philip.

A Third Edition of Christian Fellowship, or the Church Member's Guide. By the Rev. J. A. James.

To be published on the 1st of April, in one volume 12mo. with plates and maps, Private Journal of a Voyage to the Pacific Ocean, and a Residence in the Sandwich Islands during the years 1822, 23, 24, and 1825. By C. S. Stewart, late American Missionary at the Sandwich Islands, with an introduction and occasional Notes, by the Rev. W. Ellis.

Hints designed to promote a profitable attendance on an Evangelical Ministry. By William Davis.

OBITUARY.

MR. FRANCIS POLGLASE.

The Divine Being, in training up his people for a high degree of spiritual excellency in this world, and for the bright reward of a glorious immortality in that which is to come, has not unfrequently employed the discipline of severe affliction, in connection with the institutions of his grace. Withdrawing them, for a while, from immediate contact with "the evils which are in the world"—abstracting their minds from the vanity of the creature, and fixing their devoutest thoughts and regards on the solemn realities of futurity; the tone of their piety has been elevated, their gust for spiritual things has been renewed, and their hearts have acquired a mellowed and heavenly temperament, which has prepared them for the highest attainments in the divine life. Hence, however appalling the aspect may be which affliction wears, it often appears, in its consequences, to enter into the most beneficent arrangements of our heavenly Father; whose grace will either strengthen the soul to endure the utmost severity of trial, or attemper the fierceness of the flame to its capability of suffering; and whose design in all he has announced to be, "Behold, I will refine thee; I will make thee a *choice one* in the furnace of affliction." Isaiah xlviii. 10.*

The individual, of whose more than common excellency and protracted sufferings this paper is designed as an affectionate memorial, entered on the brief sojourn of life January 20, 1792. Mr. Polglase's parents resided at Falmouth. Of his father, little is known by the writer. His mother was a pious woman, for many years prior to her death; and to her kind and serious instructions the son was probably much indebted for those moral excellencies which distinguished his youth. At length, having formed an intimacy with a young man who was connected with the Sunday school at the Baptist meeting, he was induced to identify himself with the institution as a teacher. He thus became a regular attendant on the public ministry of the Baptists; and his mind was occasionally so far arrested by the voice of truth, as to be led to reflection on the supreme importance of his spiritual interests. Those impressions which ultimately induced a decided change in the current of his sentiments and feelings, and terminated in the renovation of his mind, were received under the ministry of the Rev. Mr. Daniel, whose temporary labours in this town were occasioned by the illness of the Rev. T. Griffin (now of Prescott-street), the then resident pastor. The scripture from which Mr. Daniel preached on the occasion, was Jer. viii. 20. "The harvest is past, the summer is ended, and we are not saved." But feeling much of the power of inbred corruption, and fearing lest the seductive allurements of the world might draw him aside, he was deterred from making a public profession of his faith, by submitting to the ordinance of Christian baptism, until the year 1814; when he was united to the church by the Rev. R. Pryce.

Not long subsequently to this period, a new nomination of deacons taking place, Mr. Polglase was elected for one: an event which the church never had occasion to regret, for from the gravity of his exterior deportment, the natural benevolence of his disposition, and the scriptural character of his sentiments, he "used his office well, and purchased to himself a good degree."

Some time after this, he entered into the conjugal relation with one who was a member of the same church with himself, in whom, from the congeniality of her views and principles with his own, he enjoyed an "help meet;" the con-

* Vide Piscator, *in loc.*

stancy of whose affection, and the tenderness of whose assiduities, tended not a little to cheer his subsequently checquered course, and to lighten the burthen of that affliction which a wise and holy Providence was pleased to lay on him. In the choice of his associate, he honoured the revealed will of God, by fixing on one who was devoted to his service and fear; and in return He fulfilled the gracious promise of his word, by rendering their union a source of mutual and perennial happiness.

About the year 1822, Mr. Polglase was first visited with that afflictive disease (the diabetes), which, in the issue, removed him from the turmoil and pollution of this world, to the purity and felicity of the heavenly state. Such was the virulence of the attack, that his friends thought it must speedily terminate in death. But God had otherwise designed; and was about to submit the faith and patience of his servant to no ordinary trial. In the severity of these early paroxysms of the disorder, He did but 'signify to him by what death he should glorify God:" and never, perhaps, at least in this respect, were the divine purposes more fully answered.

During the lengthened period of nearly five years, he experienced almost unintermitted sufferings; but was enabled uniformly to exhibit the powerful support of divine grace, and to exercise unshaken confidence in the Lord Jesus Christ. At no time can it be recollected, that he complained of the severity or the duration of his afflictions; the doctrines of the cross, and the promises of divine love, sweetly supported and refreshed his spirit, and infused into it a delightful calm and settled tranquility. The hope of the Gospel rendered him wonderfully superior to extrinsic circumstances, and, in the hour of extreme pain and exigency, proved as "an anchor to the soul, both sure and stedfast, entering into that within the veil." On being asked by a friend as to the state of his mind, he replied, "Very comfortable:—

> 'He says, that I shall shortly be
> Enthroned with him above the skies:
> Oh, what a friend is Christ to me!

I am altogether unworthy in myself: it is sovereign grace that has made me to differ." One day, observing his friends much distressed on account of the nature of his sufferings, he said, "I fear, my dear friends, that you will be tired out before I shall: I am resigned to the Saviour's will, for 'he does all things well.'" The writer of these lines remarking to him, towards the close of his life, that the allotments of God's providence towards his people were sometimes both dark and painful, he rejoined, "A day, a week, a year, 'tis the same to me: if my God pleases, or it would glorify him, I am resigned to suffer for four years more." Being visited by a friend who was baptised on the same occasion with himself, he said to him, "My dear friend, I trust that we who were buried together by baptism unto death, shall rise together in the resurrection of the just." When speaking of his departure, he one day remarked, "Oh, what delight I feel at the thought of seeing my dear child and parent in heaven; but to be for ever with the Lord— to be near him —to be like him—this is what delights me most!" While, however, his principles as a Christian triumphed over the pains and infirmities of nature, he felt as a man; and was not insensible to the tenderness of those ties by which he was still united to this world, as a husband and a father; and it was with no small degree of feeling he once said to his dearest earthly friend, "It has been hard work to give you and my dear child up; but I have now resigned you into the hands of a covenant God and Father: he cannot forget his promise. He will never leave you, nor forsake you. When all earthly comforts fail, his promises are all yea and amen in Christ Jesus."

On the last Lord's day morning, he said to his wife, who was standing near, "I thought I should have entered on my heavenly sabbath to-day: however, I am not impatient. There is no recognising of days *there;* it is one eternal sabbath." When his sight was nearly gone, and the cold dews of death stood upon his forehead, he was asked

if Christ was then precious to him? He immediately replied, "He *is* precious! He is my heaven, my all!" and soon after tranquilly breathed his spirit into the hands of Him who "is in the midst of the throne, who shall feed his saints, and shall lead them unto living fountains of water, and wipe away all tears from their eyes."

"Brother, thou art gone before us, and thy saintly soul is flown
Where tears are wiped from every eye, and sorrow is unknown;
From the burthen of the flesh, and from care and fear releas'd,
Where the wicked cease from troubling, and the weary are at rest."

Falmouth.

GLEANINGS.

RELIGIOUS DISABILITIES.

Extracts from a Debate in the House of Commons on Friday, the 8th of May, 1789, occasioned by Mr. Beaufoy's Motion for the repeal of such parts of the Test and Corporation Acts, as affect the Protestant Dissenters.

"Mr. Beaufoy opened his speech with an account of the reasons which had induced the Dissenters to renew their application to parliament, and with a few remarks on the temperate conduct which had distinguished their proceedings. He observed that, notwithstanding their former disappointment, their confidence in the general disposition of the house to do justice to the injured, and to give relief to the oppressed, had suffered no diminution: that they were sensible how difficult it was, even for the best and wisest men, to relinquish, on the evidence of a single debate, the prejudices which misinformation had led them to adopt: that they could not but recollect how often the legislature had granted, as in the case of the Dissenting Ministers, the very requests which causeless apprehensions had before induced them to refuse; and that they could not but hope that, as their merit as citizens was acknowledged, they might venture, without offence, a second time to solicit, from the natural guardians of all descriptions of people, a candid and impartial hearing.

"He reminded the House that, in their former application, the dissenters, far from wishing by a multitude of petitions to display their numbers and political consequence in the state, had placed their reliance on a plea to which numbers give no additional strength: for they knew that, to to the ear of a British Parliament, the voice of justice ascends with as much effect from the few as from the many, from the feeble as from the strong: that the same temper had marked their subsequent conduct; for however sensibly they felt the hardship of continuing subject, though guiltless of offence, to such disabilities, and to such dishonour, as few offences can deserve; yet they had not indulged the language of complaint, nor had they sought the aid of political alliances, or endeavoured to avail themselves of party divisions: much more elevated had been their line of conduct; for they had patiently waited the arrival of a period in which the wisdom of a complete toleration should be generally acknowledged, and in which the experience of other nations should have proved that such a toleration would strengthen the interest of the established Church, and so entirely destroy the bitterness of religious variance that the state would afterwards be as little affected by that variance as by a difference of opinion in natural philosophy or any other speculative science.

"It is not," he observed, "by the tenets of any individual, however respectable, but by the *spirit of their general conduct*, by *the settled tenour of their actions*, that public societies ought ever to be tried; and measured by that standard, whether as faithful and affectionate supporters of his Majesty's illustrious house, as citizens, zealous for the constitution of their country, or as protestants, who, in doubtful and difficult emergencies, have proved themselves friends to the established church, the dissenters will be found on a level with the most distinguished of their fellow-subjects.

"Such are the men who are anxious to throw themselves once more on the justice and liberality of Parliament; persuaded that the House will forgive the natural solicitude of Englishmen to be freed from undeserved degradation and unmerited dishonour; from a dishonour which lessens

the *use*, in proportion as it diminishes the *lustre*, of virtue; from a degradation that not only deprives them of the common privileges of *subjects*, but that also bereaves them of a right which belongs to them as *men* — the right of defending their fortunes, their liberties, and their lives."

The Speaker further argued that these obnoxious statutes were not intended to apply to the dissenters; but were aimed, exclusively, at the catholics.

"After these preliminary remarks, Mr. Beaufoy proceeded to a specific statement of the dissenters' case, which involved in it two different questions,—1st. Have the dissenters a right, in common with their fellow-subjects, to the usual privileges and general benefits of citizenship?—2dly. If they have this right, what benefit does their exclusion from the enjoyment of its produce to the church or state?

"If the first of these questions were proposed to the consideration of a foreigner, he would naturally ask, 'What are these dissenters, that their right to the common privileges of citizens should be disputed? Are they *slaves* to the rest of the community, or are they *offenders* who have forfeited their privileges by their crimes; or are they persons who, from their religious tenets, are *unable*, or, from disaffection to the state, are *unwilling*, to give the usual and necessary pledges of civil obedience?'—Not as *slaves* to the rest of the community do we deny them the usual privileges of citizens; for, thanks to the spirit of our ancestors, there is in Great Britain no such description of men!—Not as criminals do we exclude them from the enjoyment of their rights; for of the millions of subjects who inhabit the kingdom, there are none of more untainted integrity, or of more unquestionable honour.—Not as persons who are *unable* or *unwilling* to give a sufficient pledge of their obedience to the state do we reject them; for such is the satisfaction we feel in the pledges they give of their attachment; such is our reliance upon the oaths which they are at all times willing to take, that, without hesitation or reserve, we admit them to the highest of all trusts, that of legislative power; but the real ground on which we refuse them the rights and privileges, which their fellow-citizens enjoy, is, their presuming to *think* that in those concerns of religion which relate not to *actions*, but *opinions*, it is every man's duty, as it is every man's *right*, to follow the dictates of his *own understanding*.

"Such disabilities, so imposed, are naked and undissembled wrongs; and wrongs inflicted for religious opinions merely constitute *persecution*. For what is persecution, *but injuries inflicted for a religious belief?* it is its genuine definition, its just and accurate description. What then are the consequences which follow from these melancholy facts? Ungracious, and, perhaps, unexpected as the conclusion is, we are compelled, by the evidence of truths which we cannot dispute, to acknowledge that the pretended *toleration* of the dissenters is a real *persecution*—a persecution which deprives them of a *part* of their civil rights, and which, with the *same justice*, and on the *same plea*, might equally deprive them of the *rest*—a persecution which denies them the *management of their property*, and which, with *the same justice, and on the same plea*, might equally take from them *the property itself*—a persecution which deprives them of the *right of defending their liberties and lives*, and which, with the *same justice, and on precisely the same plea*, might equally deprive them both of *liberty and life*. If one degree of persecution may be justified, another degree of it, under different circumstances, may be justified also. Let but the *principle* be once admitted, and the inquisitions of Portugal and Spain cease to be objects either of ridicule or abhorrence."

We regret that our limits will not allow us to follow the course of Mr. B.'s argument, in reference to the second of the two questions, he had stated, viz: what advantage, to the church or state, results from refusing to dissenters the common privileges of citizens? The following short appeal to fact is a volume of evidence on this subject.

"In every kingdom, and in every republic of Europe, a national Church is established; but no one of those states, England and Ireland excepted, ever yet had recourse to the impolitic, as well as unjust and unnatural, expedient of a Sacramental Test for civil and military employments. Ireland has seen the folly of such a conduct; and, avowedly with a view of *strengthening her established church*, has *repealed her Test and Corporation Laws*, and restored to the dissenters the possession of their rights.

"If then these persecuting statutes are defensible at all, their defence must be found in the interests of the *state* alone.—What on this subject were the sentiments of our great deliverer King William the Third, what were the sentiments of the first of his Majesty's illustrious house who wore the crown of Great Britain, we fortunately know; for the journals of parliament have informed us how much they lamented that so many of their loyal and affectionate subjects should be excluded from their service. But the language of things is still stronger than that of those illustrious men; for who, without astonishment, can reflect that a large proportion of the commercial part of the community is excluded, by law, from all share in the management of its most important commercial

concerns? Or who, without indignation, can hear that a considerable part of his Majesty's most faithful people cannot bear arms, in the defence of *his* rights and of their *own*, without being liable to penalties that strip them at once of all that is important to the *citizen*, or that is valuable to the *man*?

"When the kingdom, a few years since, was assailed by the adherents of another claimant to the crown; when the faith of a large proportion of the people was dubious; when the loyalty of many of those who were near the person of the king was thought to be tainted, and terror had palsied, even more than corruption had seduced; what was the conduct of the protestant dissenters in England? To say that of the multitudes who composed their various society, there was not *one* man, not a *single individual*, who joined the enemies of his Majesty's house, (unexampled as this proof of their loyalty was) is, however, to speak but the *smallest* part of their praise. For, at the very time when the armies of the state had been repeatedly discomfited; at the very time when those, who reached at his Majesty's crown, were in possession of the centre of the kingdom; at the very time when Britain, unable to rely on her native strength, and hourly trembling for her safety, had solicited *foreign* aid: at that very time the dissenters, regardless of the dreadful penalties of the law, and, anxious for their country alone, eagerly *took arms:* and what was their reward? As soon as the danger was passed by, they were compelled to solicit the protection of that general *mercy* which was extended to the very *rebels* against whom they fought; they were obliged to shelter themselves under that *act of grace* which was granted to the very *traitors* from whose arms they had defended the crown and life of their sovereign. It was *thus* only that they escaped those dreadful penalties of the sacramental laws which they had incurred by their zeal, and which the irritated friends of the rebellion were impatient to bring down upon their heads. Is it for the advantage of the *state* that the difference in the situations of the loyal subject and of the rebel should be so extremely small?

"To the disgrace of our statutes, to the dishonour of the British name, to the reproach of humanity, these persecuting statutes are still unrepealed. Perhaps I shall be told, that however oppressive in *speculation* their injustice may be thought, instances of their *active oppression* have seldom been experienced; for however frequent trespasses upon their enactments are, informations against the trespassers have seldom been exhibited. Shall such a defence be urged in behalf of the statutes of a British Parliament? What is it but to say, that so flagrant is the injustice, so unqualified is the oppression, so hostile to every feeling of humanity, is the language of those statutes, that the most depraved informer, the most inveterate practiser on the fortunes and lives of his fellow-subjects, will not take upon himself the odium of their execution? Rather than accept the monstrous bribe by which the *legislature* invites him to ruin the fortune of innocent and deserving citizens, rather than accept the enormous wealth by which the *legislature* tempts him to bring on the *best men* punishments due only to the *worst*, rather than cancel that great bond of nature which unites the parent to his offspring, the ruffian, who is in want of bread, resolves, at the hazard of his life, to seek it on the highway; for the deed to which the *legislature* would urge him, exceeds the measure of his depravity. Shall we then consider these statues as *harmless*, because they are too *wicked* for execution? Is this to be our assurance that they will not be made as oppressive in their *use* as they are ferocious in their *intent*? It is too frail a reliance, it is too infirm a security. If there be persons, and I know there are *many*, who have borne commissions in the army without the sacramental qualification: If there be any who have taken a part in the management of the Bank of England, of the East India Company, or of any of the other chartered companies of the kingdom, or who in the present, or in the late, administration, have accepted of offices of trust without this legal requisite of the Lord's supper, let me entreat them to recollect to what terrible penalties they are at this very hour exposed, penalties from which, if the informer be diligent, the Indemnity Act, in many cases, will be too slow to save them. Such may be their situation even though they should be willing to correct their former omission, and receive the sacrament.—But if as dissenters, or as members of the Church of Scotland, or as men who, for other reasons, are unwilling to mix the sacred ordinances of religion with their temporal pursuits, they cannot bend their consciences to the compulsive performance of this solemn act, then let me entreat them to consider that the Indemnity Bill will in no case afford them the least protection: it will be in the power of every man, whom their virtue may have made their enemy, to grapple with their peace: it will be in the power of every man whom avarice, or animosity, or private revenge, may prompt to deeds of ill; of every man who has an interest to serve, or a passion to gratify, at once to bring down such ruin on their heads as will make them objects of compassion to the poorest and meanest of their fellow-subjects"*

* We had intended giving some extracts from the speech of Mr. Fox on this occasion, but must reserve them for our next Number.

INTELLIGENCE.

DOMESTIC.

REFORMATION SOCIETY.

Two meetings have been held by this Society at Freemasons' Hall, during the past month, which have excited considerable interest. The first took place on Tuesday the 12th of February. Its object was the formation of an Auxiliary Society for the district of St. Giles.

Henry Drummond, Esq. having been unanimously voted to the chair, rose and said, that being called upon unexpectedly in consequence of the illness of Lord Roden, to take the chair upon that occasion, he could unfeignedly say, that he never presided at any meeting in his life so little to his own satisfaction. To deny that he had strong feelings upon the question at issue, between Protestants and Catholics, would be to deny the truth; but he thought, holding the station in which they had placed him, it would not be fit for him to express his opinion. He must allude to the objects of the Society generally, which was to confine itself to that part of the question at issue between Protestants and Papists, connected with their religious differences. He said *part*, because however they might attempt to deny it, it was impossible not to admit that throughout Ireland, at least, and a great part of England, the word Protestantism did include political considerations. Although he certainly differed widely from the opinions of the Roman Catholics, he expressed himself no less at variance on the political part of the question with many of the friends of the Church of England. He must observe, that this meeting was looked upon by Roman Catholics with considerable suspicion, and he could not be surprised at it, when he remembered how many meetings had been held under the same name, when in reality they were nothing but political intrigues.

The Secretary read a Report which had been drawn up, stating the dreadful moral condition of St. Giles', and the modes by which it was proposed to mitigate it.

Viscount Mandeville moved the first resolution, that this meeting deem it expedient to form this institution, &c. which was seconded by the Rev. William Meyers, a Jew, who about four years ago, had upon that platform declared his belief in the doctrines of Christianity.

The motion was opposed by Mr. Richard O'Connel, a barrister of Lincoln's Inn, nephew to the noted individual of that name, and the Rev. Mr. Spooner (a Catholic Clergyman), who stated that he was born a Protestant, but had left the religion of his fathers, from conviction of its error, and embraced Catholicism. The amendment proposed and seconded by those gentlemen was lost, and the original motion carried.

The Rev. H. M'Neil and Henry Pownall, Esq. advocated the Protestant cause, and Mr. Murphy, a Catholic Layman, replied, after which the meeting was adjourned to Tuesday the 19th, when the discussion was resumed. We regret that our limits will not allow us to place the speeches delivered on these interesting occasions before our readers.* The chairman observed, that whatever had been the original intention in calling that meeting together, it had virtually turned into a meeting for the discussion of the principles of Protestantism and Popery. This was the first meeting that he knew of that had been held in England, though several had been held in Ireland, and had been conducted uniformly in harmony and decorum.

The conduct of the chairman on this difficult occasion was dignified and impartial. Rev. H. M'Niel defended the Protestant side of the question with his accustomed boldness and energy, and the Rev. Mr. Marsh, who is, we believe, a clergyman at Colchester, expressed his sentiments in reply to his Catholic opponents in a speech judicious, liberal, and Christian-like.

ORDINATIONS, &c.

PAULTON, SOMERSET.

On Thursday Dec. 27, 1827, a new Baptist Meeting was opened at Paulton, near Temple Cloud, Somerset. The Rev. Mr. Robinson, Wesleyan minister, commenced the morning service by reading the Scriptures and prayer; and the Rev. Mr. Leifchild of Bristol, preached from Gal. iv. 26. and concluded with prayer. In the afternoon the Rev. Mr. Newman of Frome read the Scriptures and prayed; the Rev. Mr. Aitchinson of Bratton preached from Ps. cxxxiii. and the Rev. Mr. Ayres of Keynsham concluded with prayer. In the evening the Rev. Mr. Gilson of Chelwood read the Scriptures and prayed; the Rev. Mr. Jay of Bath preached from 2 Tim. ii. 8.; and

* A full report of them will be found in *The World* newspaper for the 20th and 27th of last month.

the Rev. Mr. Lewis concluded with prayer. The congregations were numerous, respectable, and attentive, and in the evening the place was crowded to excess. The services of the day were peculiarly interesting and impressive, and distinguished by the prevalency of Scriptural catholicism, kind expressions, and liberal contributions. On the following Lord's-day, the congregation was favoured with the kind services of the Rev. J. Murrell of Leicester.

The Baptist Interest at Paulton, is one of long standing, having, according to memoranda in the church book, existed in the days of Oliver Cromwell. The church formerly met for divine worship at Hallatron, a rural village about one mile from Paulton, but as the latter village was considerably larger, increasing in its population, from its valuable coal mines, and situate in the midst of several hamlets and villages, it was deemed prudent to erect a place of worship there. In the erection of the present place of worship, the church and congregation have to acknowledge the goodness of the great head of the church, not only in the liberal contributions of friends towards its erection; but in being saved from the most imminent danger, during their worship in the old meeting. It had long been deemed unsafe for a large congregation to assemble in, but in taking it down it appeared, that such was the dilapidated state of the timber, that had it not been for the kind and especial providence of Him who watches over Israel, the whole of the galleries must have fallen upon the people below.

Though the church and congregation at Paulton consist principally of persons renting small farms, or working in the coal mines, yet they subscribed among themselves upwards of 320*l.* before they commenced building, and did all the carriage of the materials gratis, a circumstance which it is hoped will operate favourably upon the minds of the friends of Christ and Christian churches.

Subscriptions will be thankfully received by James Evill, Esq. Church-street, Bath; Mr. R. Biggs, 19, Small-street, Bristol; Rev. J. Dyer, Fen Court, Fenchurch-street, London; or T. Clarke the pastor, Paulton, near Old Down, Somerset.

BAPTIST HOME MISSIONARY SOCIETY.

The Eighteenth Number of the Quarterly Register of the Baptist Home Missionary Society contains the following intelligence:

The following communication has been in the hands of the Editor for a considerable time; yet as the suggestions contained in it are of so general interest and lasting importance, the introduction of them rather after date will not be deemed unseasonable.

The letter was addressed to one of the Secretaries.

Several members of our Committee had the gratification of attending your Annual Meeting, and hearing the interesting claims of *Home* advocated there. Among other topics, you will recollect, the present state of London was brought under our notice, and considered worthy of particular attention. In consequence of this, we have been considering whether, while we are giving pecuniary aid to the distant villages, we might not render some additional personal assistance to the Home Missionary cause in our own vicinity.

The subject was introduced at our Committee Meeting, and the following plan suggested itself to us; which we introduce to your attention, thinking that if it should meet with approbation it may be advantageously adopted in other parts of the metropolis.

We selected a neighbourhood which appeared suitable, and appointed three of our number to visit every house, and distribute tracts; to request the inhabitants to attend weekly prayer-meeting which we proposed to hold, and to lend us the use of their houses in rotation for the same purpose; and, also to endeavour to persuade them to attend some place of public worship on the Sabbath-day. We then commenced our prayer-meeting at the house of a religious friend in the neighbourhood. The meeting begins at half-past seven and concludes about half-past eight; the prayers are short, hymns are sung between, and a portion of Scripture read.

We have divided our Committee into parties, and arranged them so that every evening on which the meeting is held, about three stand pledged to be present, and one or two others meet them there, if they have opportunity. We have a bill pasted on mill-board, hung in the window of the house where the meeting is to be held a few days previously, of which the following is a copy. *The Home Missionary Prayer-Meeting will be held here, on Evening next, to begin at half-past seven o'clock. The neighbours are invited to attend.*

We have now regularly every week two meetings of this kind in two different neighbourhoods. Several strangers attend, and some offer their houses. Our visiting friends, also, continue their operations. It is *a day of small things*, but the Committee feel that if but one soul be brought under the means of grace and led to our Lord Jesus, it will be a large reward. We shall inform you of progress from time to time. The appearance of this in the Quar-

terly Register will give one of its readers pleasure, if you think it worthy a place there. Pray to God for us, on behalf of this humble attempt, that he may be pleased to crown it with his blessing. Accept the best wishes of, dear Sir, your obedient servant, W. G. Secretary of the Walworth Auxiliary.

We have learned since, that the most happy effects have followed such endeavours both in London, and in country Towns. Let our readers ask what doth hinder them from doing likewise?

RECENT CORRESPONDENCE.

Fakenham, Nov. 6, 1827.

My Dear Sir,

I have the pleasure of saying that, my friend, Mr. Grimes is very attentive to his work, and I hope he is not without evident intimations of the divine approbation.

He preaches twice every Lord's day at Creake, and superintends the Sabbath school. On Monday evenings he conducts a prayer-meeting, on Thursday evenings he preaches at Creake, and on Friday exenings he visits the workhouse to preach, converse, read and pray with the inmates. On Tuesday evenings he preaches at Syderstone, and on Wednesday evenings occasionally at Sculthorpe.—At Creake he proceeds in a regular course of visiting; and is respectfully received in almost every house, and listened to with attention. For piety and diligence he is universally esteemed. As stated before, his congregation at Creake has increased to upwards of 300 hearers; and, the pious part of them, who are united in church-membership, are walking together in peace and comfort, and, I trust, are improving in real piety. May this little band become a thousand! Without the aid of your Society, this station could not be supplied. The people are very poor, and cannot contribute more than 12*l.* or 15*l.* yearly towards the support of Mr. Grimes, who devotes his whole time to ministerial labours, and has no resources besides the above contributions, and your donations, for which, in his behalf, I beg to offer the warmest thanks, and remain, my dear Sir, yours affectionately,

D. Thompson.

I am happy to find that Mr. Grimes is so much esteemed, that even the resident clergyman at Creake exhorts the sick of his flock to listen to the instructions of Mr. Grimes, when he visits them.

Otley, June 14, 1827, *Suffolk.*

My station is in the village of Otley, where through divine favour I have laboured for nearly ten years with considerable success to an increasing congregation—the bulk of which, however, are farmers' labourers from the surrounding villages, many of whom, I trust, are rich in faith, but very poor in this world, and not able to spare a shilling for the cause—since I have been here I have baptized 105 persons, and we have had during the past year several notable instances of conversion to God,—so that some are now waiting and expect soon to follow the Lord in his appointed ordinances.—

> "These are the joys he lets us know;
> In fields and villages below,
> Gives us a relish of his love,
> But keeps his noblest feast above."

I preach regularly in four other villages—namely, Framsden, Ash-Bocking, Gosbeck, and Clopton, and occasionally in several others. And if these houses were not opened, the poor benighted inhabitants would be all entirely destitute of a gospel ministry, for there is not the slightest resemblance of it in the parish churches.

We have three prayer-meetings in the week at different houses—and one Sunday school in which we have 104 children.

I have never received any assistance towords the expenses of village-preaching, but from your society, and should now much rather be a contributor, but I am compelled once more to solicit your aid.

I remain, &c.

James Cole.

Falmouth, January 10*th*, 1821.

As one of the minutes passed at our last Committee Meeting, held at Helston, the 2d instant, may, perhaps, influence the arrangemnts into which you may enter next Tuesday, (which, if I am rightly informed, is the day appointed for making your annual arrangements with the agents), I hasten to lay it before you:—

"The enquiry of the Secretary to the Parent Society relative to the occasion of Mr. Crossman's wish to remove, and to the opinion which the Committee still entertain of his "piety, talents, and diligence, as a Home Missionary," having been read, it was unanimously resolved, That the recommendation of Mr. Crossman's removal, by the Committee, arose out of the unmerited and violent opposition on the part of two individuals against him, in which affair the conduct of Mr. C. has considerably raised him in every respect in the opinion of the Committee; and that his qualifications as a Home Missionary have, particularly within the last three or four years, increased rather than diminished."

Having no other intelligence to communicate respecting Mr. Crossman, excepting that he has lately established a Prayer Meeting at the village of Treveskin, on Saturday evenings, for which several persons had expressed considerable solicitude; I pass on to Mr. Parson's station, in which the only circumstance of particular interest that has transpired during the quarter is, "that recently, at Gwinear, a young man connected with the mine has established a Sunday School, which is held in the Baptist Meeting-house; there are at present about 200 poor children who attend." The following details are furnished by Mr. Rogers of Scilly, which I transcribe for the satisfaction of the Committee. "Nothing material has occurred respecting our stations, number of hearers, &c., since my last communication to the Committee; but I will enumerate the several stations, and notice the particulars respecting each. *St Mary's* is an important station, from its being the centre of your mission in these islands, and from the necessity of gospel preaching; for although the Methodists have been established here for a great number of years, there is ample room for the exertions of your agent. Our attendance is large and respectable; and great attention is paid to the word preached, both in the town, and other parts of the island. Neither are we without some evidence of the Gospel being made a blessing; for several, from their deportment, attendance on the means of grace, and conversation, appear to have experienced a change of heart. Our prospect in this station are, therefore, sufficient to encourage renewed exertions for the cause of Christ. *Trescow.*—There is no Gospel preached in this island, (in the church excepted), but by your agent and his assistants; by whom public and private worship are regularly maintained in different parts: the congregations are very large, the meeting-house being oftentimes crowded to excess. Here we have a Sabbath-school of forty or fifty children; and, but for myself and coadjutors, hundreds of poor creatures would be entirely destitute of the word of life. *Bryher.*—In this place the people may be truly said to be hungering after the gospel; being always happy to receive the ministers, and anxious to hear the word. We have a Sabbath-school on this island of from twenty to thirty children; and the general prospects are very satisfactory indeed. *St. Martin's* is the principal station of the Bryanites; nevertheless we maintain our ground, and at the time of worship great numbers attend. There is also a Sabbath-school, but I do not know exactly the present number of children. *St. Agnes*, which is very difficult and dangerous to visit at this season of the year, is constantly supplied whenever the weather permits. Your mission alone supplies this island with the gospel, for it is never visited by the agents of any other Society, except the clergyman, who is sometimes four or five months without being there. It is interesting from its peculiarly isolated situation, and from its wants; and the desire of the people to have "the joyful sound," amply repays all our exertions. Neither is it destitute of piety; for there are a few who know the Lord even here, which proves he is not confined to situation. *Sampson* has only thirty-six inhabitants, among whom Edward Webber resides, and to all of whom he regularly preaches. He also keeps a Sunday-school. The above is a correct statement, as near as I can possibly ascertain at present, of the stations under my care: and while I am in these islands, every attention shall be paid to them, to further the design of the mission, and the interest of our Lord and Saviour.

In reviewing the whole circumstances of another year, I can truly say, there is great cause for gratitude to God; and ground of encouragement to the Society and its agents, to persevere in their labours for the benefit of the people. The Gospel has been, and is preached; great numbers hear, and many are spiritually benefited. Many hundreds would be destitute of the means of salvation, but for the Baptist Mission; and a more interesting or important station cannot be found in the sphere of the Society's exertions. My assistants, Frank M'Farland, Isaac Nicholls, and Edward Webber, are assiduously employed; and I can bear testimony to their zeal and exertions for the cause. We have also a person by the name of James Edwards, who is very useful indeed; and there is work enough for all.

I ought to close my quarterly communications with a list of subscribers of this auxiliary; but not having received the details from several places, I must defer it to a future period. You will, I suppose, soon receive from our Treasurer a general statement of accounts for the year; but, like myself, he has not received from every place the necessary documents. Hoping that divine wisdom may direct the Society in all its plans, and that the spirit of grace may prosper all its operation,

I remain,
on behalf of the Auxiliary,
Your Obedient Servant,
WM. F. BURCHELL.

Monies received by the Treasurer since the Account in December last.

	£	s.	d.
Francis, W. W. Esq. Colchester	1	1	0
The Offering of Gratitude from A. B. per Mr. G. W. Anstie	1	17	6

	£.	s.	d.
Walworth Auxiliary, per Mr. Rogers, Treasurer	10	0	0
Maides, Mrs. Straw Castle, per Rev. Dr. Newman	1	0	0
A Lady at Bedford, per Mrs. Collens, of Red Lion-street	0	10	0
Missionary Society at Potter-st. per Rev. Mr. Bains	1	0	0
By Mr. W. Harris, of Fenny Stratford	1	2	9
Collected at Denmark-place Chapel, Camberwell, after Sermons by Rev. Messrs. Steane and Birt	25	0	0
Collections at Jamaica-row Chapel, Bermondsey, after Sermons by the Rev. Messrs. Dovey, Gibbs, and Upton	5	0	2½

Collected at Liverpool, per Rev. S. Kilpin.

Aspinal, Miss	2	2	0
Do. for Mr. W. Aspinal	2	2	0
Boothe, Mr.	1	1	0
Cearns, Mr.	0	10	6
Holmes, Mr. J.	1	0	0
Hope, Mr. Samuel	2	2	0
Hope, Mrs.	1	1	0
Jones and Sons, Messrs.	2	2	0
Maynard, Mr.	0	10	0
Maynard, Mr. H.	0	10	6
Rushton, Mr.	2	2	0

Collected by the Rev. F. Franklin, at Birmingham, &c.

Anderton, Mr.	0	10	0
Barnacle, Mr.	0	5	0
Blakemore, Mrs.	0	10	0
Bowers, Mrs.	0	10	0
Brinton, Mr. W.	0	10	0
Deakin, Mr. E.	1	1	0
Fielder, Mr.	0	5	0
Hadley, Mr.	1	0	0
Haines, Mr.	0	10	6
Hale, Mr.	0	10	0
Harwood, Mr. J.	0	10	0
Johnson, Mr. O.	1	0	0
King, Mr.	1	1	0
Lowe, Mr.	0	10	0
Mason, Mr.	0	5	0
Meadows, Mr.	0	10	0
Mole, Mr.	1	0	0
Parkes, Mr.	0	5	0
Phillips, Mr.	0	5	0
Portlock, Mr.	1	0	0
Richards, Mr.	0	5	0
Room, Messrs. J. and J.	0	10	6
Room, Messrs. W. and F.	0	10	6
Round, Mr. P.	0	5	0
Smith, Mrs.	0	5	0
Spicer, Mr.	0	10	0
Spires, Mr.	0	5	0
Sprig, Mr. S.	0	10	0
Sprig, Mr. O.	1	0	0
Swift, Mr.	0	10	0
Tonks, Mr.	0	11	0
Wheeler, Mr.	0	5	0
Wilks, Miss	0	2	6
Friends	1	8	0
Mann, Mrs. Evesham, Missionary Box	0	17	4
Stratford on Avon	0	5	0

Coventry.

Booth, Mr.	1	0	0
Booth, Mr. R.	0	10	0
Butterworth, H. Esq. 2 yrs.	2	2	0
Butterworth, Mrs. T.	0	10	0
Hine, Mr. T.	0	5	0
Shaw, Mr.	0	5	0
Hurst, Mr. Longford	0	5	0
Smith, Mr. Foleshill	0	10	0
Sutton in the Elms	3	14	6
Surplus of Kenilworth, 1826.	1	11	10
Davis, Mr. Warwick	1	1	0
Ransford, Mr. ditto	0	10	6
Wolverhampton	0	12	6

NOTICES.

The next Quarterly Meeting of the Christian Instruction Society will be held, Providence permitting, at Surrey Chapel, on Tuesday evening, March 11, at half-past six, when the venerable Rowland Hill has kindly consented to preside.

The Anniversary Meeting of the Society for the Relief of the Widows and Children of Protestant Dissenting Ministers, instituted 1733, will be held on Wednesday, the 2d of April next, when a Sermon will be preached at the Old Jewry Chapel, removed to Jewin-street, Aldersgate-street, by the Rev. Wm. Orme, of Camberwell. Service to begin at twelve o'clock precisely, at the close of which, a report of the funds and the present state of the Charity will be made. The Friends of the Society will afterwards dine together at the Albion, in Aldersgate-street.

MONTHLY REGISTER.

FOREIGN.

America.—Our views for a considerable time past have been fixed upon the East; the affairs of the West have attracted but little notice. The interest inspired by the struggles of incipient liberty in the southern continent, and the march of established independence in the northern continent of America, have been merged in feelings of a more intense and home-felt character. The message of the President to Congress, is a document, however, which in the quietest or most bustling scenes of the old world, invites our attention. The total debt of the States, it is estimated, now amounts to Sixty-seven and a half millions of dollars, or about Fourteen millions sterling.

It is gratifying to find that the interruption of the colonial trade, has excited no feelings of hostility, nor any irritation towards our government. The language of the President in reference to this country is peaceful and complimentary, gratifying to our national vanity, and at the same time breathes a spirit of simplicity and dignity not unsuitable to the first Magistrate of a great and growing Republic.

The North American Congress appears to be getting the start of our Parliament in that enlightened legislation which is congenial with the spirit of civilized times. The law to abolish imprisonment for debt on *mesne process* in the United States, is a remarkable instance of legislative improvement among a people whose national existence, compared with that of Great Britain, is but of yesterday.

We are happy also to observe, that the American Congress has taken up the subject of *duelling*—that remnant of the same Gothic barbarism which substituted the *ordeal of battle* for the decisions of reason and justice. The American law which has just been introduced for the suppression of this fashionable vice, makes duelling *murder*, and consequently subjects the survivor, under any circumstances, to an *ignominious* death. It makes sending a challenge a high misdemeanour, punishable by *fourteen years'* imprisonment, and inflicts upon seconds, aids, and even on the attending surgeons, a fine of 1000 dollars each, in addition to being *disfranchised* and imprisoned until they give sufficient security for their *good behaviour*. This is the fate of "genteel gladiatorship" in America. When will England rise to the same moral elevation?

DOMESTIC.

Our readers will be gratified to find, that the renewed application of Protestant Dissenters to Parliament, expressed in 1700 petitions, and after a lapse of 38 years, for the repeal of the Test and Corporation Acts, has proved more successful than on any former occasion. The motion was brought forward by Lord John Russell, and seconded by Mr. John Smith, in two able speeches, worthy of the men and their cause. It was supported by Lords Brecknock, Althorp, Nugent, and Milton, Sir T. Acland, and Messrs. Wilbraham and Ferguson. It was opposed by Mr. Peel, Sir R. Inglis, Mr. Huskisson, and Lord Palmerston. The argument of the two latter Gentlemen amounted to this—That we ought to do injustice to the Dissenters without cause, that we may not do injustice to the Catholics without company.

When the House divided, there were

For the motion.....237
Against it 193

Majority in its favour 44

IRISH CHRONICLE,

MARCH, 1828.

THE Rev. Josiah Wilson, of Sligo, has sent letters, directed to those persons and Congregations in England, who support Schools bearing their names in Ireland. From these we have made extracts, which we doubt not will be read with interest. The letters have been sent to the persons for whom they were designed.

The Committee have the last month appointed two more pious men as Itinerant Readers of the Irish Scriptures: this increases the number of Readers to 55, and will add £54 per annum to the expenditure. The general impression that prevails of the usefulness of such agents, and the liberal disposition manifested towards the Society, have encouraged them to conclude that they will be assisted to find support for such persons, however many may be raised up for the important service of reading and expounding the Irish Scriptures to their benighted fellow-countrymen.

From the Rev. J. Wilson to the Secretaries.

Sligo, Jan. 14, 1828.

DEAR BRETHREN,

IN addition to the journals of the Irish Readers who are constantly employed, I send some of the quarterly journals of the *Sabbath Readers;* in both of which much interesting matter will be found, as connected with the objects and operations of the Society. I forward also the annual account of the Congregational Schools in my district, for the information of the kind contributors to their support; as some of them have evinced a desire to have a more specific statement respecting them than can be given in the Report. The journals are calculated to excite considerable interest, both as it respects the state of the country generally, and in reference to the exertions of the agents of the Society in particular. It will be seen from some of them, that there is a considerable excitement, not to say agitation, evident through the country, connected with great hostility against the advocates of education, the circulation of the Scriptures, &c. And I may add, that this has considerably increased within the last few days, only bearing more of a political aspect.

And yet it will rejoice the friends of truth to learn, that in the midst of all the ferment truth is extending, and many *individuals* are brought under its powerful influence. Though attention to the Scripture Readers is expressly and repeatedly forbidden by many of the Roman Catholic priests, yet numbers of persons evince a desire to hear the Scriptures read and explained, and anxiously listen to those humble teachers of the word of God. And He whose glory is connected with the honour he puts upon that word, is pleased to bless these means to the conversion of many.

It will also be gratifying to the Committee to learn, that some of the schools that have been so long, and so violently, and so successfully opposed, are rising superior to that opposition, and many of the children are returning to them.

Yours sincerely,

J. WILSON.

Congregational Free Schools in the District superintended by Mr. Wilson.

	March.	*June.*	*Sept.*	*Dec.*
Alie-street Female School	79	70	55	57
Bedford-court Free School	91	77	88	90
Carter-lane Female School	29	30	38	24
Chatham Free School	61	52	40	47
Dean-street Female School	65	48	61	54
Harlow Female School	63	63	63	53
Haddington Free School	51	69	60	51
Lion-street, Walworth, Female School	44	50	51	45
Lyme Free School	105	103	118	84
North End, Crayford, Female School	52	57	48	—
Providence Free School	127	68	102	87
Rye Free School	76	46	63	73
Trowbridge Free School	85		59	42

EXTRACTS FROM LETTERS.

Alie-street Female School.—"There has nothing very remarkable occurred, so as to demand notice, unless it be the circumstance of its having been preserved from the violent opposition to which many of the schools in this country have been exposed during the past year. Its way is prosperous, and its effects one of a beneficial character, but we have not, as on some former occasions, to speak of any of the pupils giving evidence of conversion to God.

"The mistress has been visited with some personal affliction; but I am happy to state that she is now nearly recovered.

"The school continues to be attended by two respectable ladies of the village, one of which is wife to the curate of the parish.

"The premiums distributed for correct repetitions of the Scriptures amounted to the pleasing number of 43; which is a proof of the diligence of the children, and of the attention of the teacher and the ladies."

Bedford-court Free School.—"This is one of the favoured schools which has the countenance of the priest of the parish, and is therefore generally well attended. The former teacher of this school was attentive to his business, and whether the superintendant were expected or not, he was always at his post. He was, however, a sickly man, and his sickness has, during the last fortnight, terminated in his death. He continued a member of the Roman Catholic Church, but was evidently attentive to the Scriptures; and I have often heard him, when a repetitioner has been at a loss, put him right without the aid of a book. But whether he died a member of the church of Christ or not, it would not be wise for us to determine. One of the inspectors was with him just before his death, and in the midst of a large assembly of Roman Catholic friends, he said, 'I depend entirely on the blood of Christ.' A brother of the deceased, who is equally competent to the undertaking, has been appointed to succeed him as teacher of the school."

Carter-lane Free School.—"It is situated within two miles of Sligo, and is conducted by a very competent mistress, of excellent character; but in consequence of the most determined and persevering opposition of the Roman Catholic priests, the number of children in attendance is very small. But still it would be painful to abandon these few to ignorance and indolence, especially as an inclination to rise superior to both is evinced by those who attend, and their progress is greater than could be expected if the school were larger. Should there not be an increase in the number of children in a few months, perhaps it would be advisable to remove the school to a situation where priestly influence is not so painful."

Chatham Free School.—"Many of the schools under my superintendence have been most violently persecuted, and some of them still are, among which is the Chatham School: and when we speak of persecution in this country, it may almost universally be understood as proceeding from the Roman Catholic priests. Strenuous efforts have been made in several places completely to break up the "Bible Schools;" and in none has the opposition been more violent than in the parish where this school is situated; but by the blessing of God, and the diligence of the teacher, it is doing better than could be anticipated. Thirty premiums for correct repetition of the Scriptures have been distributed, of which four were Bibles, the highest premium that is given. After this statement, I am sure you will feel that we ought to 'thank God and take courage,' and to persevere, and to pray for the continued blessing of heaven upon our efforts."

Dean-street Female School.—"It is in the same place, and conducted by the same person as was stated last year; and though the most strenuous efforts have been made by the Roman Catholic priest of the parish to suppress all the Free Schools in it, and some of the boys' schools have been greatly reduced, yet a kind Providence has watched over this, so as to prevent its being much injured. The premiums given for correct repetition were twenty, including four Bibles. Were this school permitted to proceed in its operations without priestly opposition, it would be, in all probability, one of the best in this part of the country; but we ought to be thankful that, in the midst of so many difficulties, so much is done."

Harlow Female School.—"It will not be uninteresting to know, that within the last eighteen months more than one hundred persons in this parish have renounced the errors of popery. Various causes have contributed to this change, but it is chiefly owing to the very active exertions of a clergyman of the Established Church. This has occasioned very great opposition to the Free Schools in the parish, and among the rest, the Harlow Female school. But it will be gratifying to its friends to know, that the effects of that opposition has not been of so painful a nature as might have been expected, for many of the children have continued constantly to attend the school, and those who were not to be found there, learned their lessons at home, and a good attendance was still witnessed at the quarterly inspections, as appears from the list for the past year. At these inspections thirty-three premiums have been distributed for correct repetition of the Scriptures, five of which were Bibles. The receivers have

committed to memory twelve or more chapters in the quarter. Two of these were given at the last inspection to two girls, who each repeated seventeen chapters for the quarter, and both the children of Roman Catholics. This statement will, I trust, encourage a continuance of the support the above school has already experienced, from the benevolent Christian public of Harlow."

Haddington Free School.—"The number of children in attendance has not been equal to what it was in former years, but it is far beyond what might be expected by those who are acquainted with the violent opposition that has been manifested to all the Bible Schools in this part of the country. The teacher of this school, J. Tanzey, has publicly renounced the errors of popery, is very attentive to his Bible, and to the preaching of the Gospel, and always evinces an anxiety to communicate to his more ignorant neighbours the little scriptural knowledge he has attained, and his conduct is, I believe, unimpeachable."

Lion-street, Walworth, Female School.—"It may truly be said of it, that it has 'preserved the even tenor of its way,' not having been subjected to those violent attacks from the enemies of truth which many others have during the past year experienced. This, in fact, is almost the only peculiarity about it; for it remains in the same place, is taught by the same person, is pursuing the same objects, and is occasionally visited by the same ladies. Twenty-nine premiums have been distributed for correct repetition of the Scriptures."

Lyme Free School.—"This school has been preserved by a kind Providence from the violent opposition to which many have been exposed in this part of the country, and the attendance of the children has therefore been very encouraging. The country in the neighbourhood of this school had enjoyed but very few advantages of a religious nature, but since its establishment much good has resulted, not only to the children, but to their parents and neighbours, as particularly evinced in a very extensive desire to read the Scriptures, and to hear the Gospel preached. May their souls be benefited thereby!"

North End, Cranford, Female School.—"The attendance of the children at the quarterly inspections has not been so numerous as in former years, nor was their progress in their Scripture lessons equal to what it ought to have been. On investigation, I found that this was attributable to two causes; viz. opposition from the priest, and inattention on the part of the teacher. As it is a Protestant neighbourhood, I was sure that by attention and perseverance the former might be overcome; but as the latter continued after two or three admonitions, I thought it advisable to dismiss the young woman, and did so in September last; but the school is now held by a Miss Shaw, in Friars Town, where there are already fifty-eight children in attendance, and there is every promise of the removal of the school being an advantageous one, for it is in a populous neighbourhood, and will be almost constantly superintended by one or more ladies, an advantage which, in its former situation, the school never had. And I am sure you will think with me, that the alteration it has made in the *house* where it is held is a good one, for a *billiard* room has been converted into a school room; and I doubt not but that you will be encouraged to continue your kind assistance towards its support."

Providence Free School.—"This is one of the few schools that have hitherto escaped the opposition of the Roman Catholic priesthood, and the consequence is, a generally good attendance of the pupils, and a corresponding proficiency in their tasks. This school has also the advantage of occasional visits from the curate of the parish, who is an active, well-disposed man, which will of course have its influence in keeping the teacher to his duty, were he inclined to neglect it. The cause of the number being so small at the inspection in the month of June, was, if my recollection serves me, the prevalence of a contagious disease."

Rye Free School.—"When the opposition is considered, which, in common with many other schools, this has experienced, it is very encouraging; particularly as the school is not more than half a mile from the Roman Catholic chapel in which this teacher kept a school under the sanction of the priest, and for leaving it has incurred his particular displeasure, which is evident from the following circumstance:—Being uneasy in his mind, by reflecting on his former notoriously wicked conduct, he went to the priest for advice. But on being asked if he did not keep a free school, and replying in the affirmative, he was told to go about his business, for no confession would be heard until he gave up the school. On remonstrating with the priest, and stating that when he was living in the indulgence of almost every vice he was not treated in this sort of way, but now that he wished to live a different life, and was anxious to obtain peace of mind, and to attend to his religious duties, he thought it hard and strange that he should be treated in such a way; his only answer was, to 'be gone, for that while he kept a free school he would be considered as a heretic, and as excommunicated from the church.' This treatment, it is hoped, will have a good effect, in inducing him to read it more, and to attend on the preaching of the Gospel, which he has occasionally done

ever since he became a teacher for the Baptist Society."

Trowbridge Free School.—"It is situated in the town-land of Cashel, parish of Kilenumery, county of Leitrim, and is still under the care of John M'Kenny, who was the teacher when the last report was made of it. In the parish where it is situated, within the last eighteen months very many persons have renounced the errors of popery, principally in consequence of the very active exertions of a clergyman of the Established Church; of course other causes have contributed, one of which was the above school, and the circulation of the Scriptures by its means. But this circumstance has occasioned great opposition to the free school, as well as every other effort that is made to enlighten the minds of the people. And it is painful to state, that here, as in other places, the opposition has been carried to open violence on the persons of many who have ventured to think for themselves. But though this opposition has diminished the number of children in the school, yet it is likely to do well, of which there being half the usual number at the last inspection, may be considered as decided evidence. There have been distributed twenty-five premiums for correct repetition of the Scriptures, three of which were Bibles. The progress of many of the boys in writing, figures, &c. has been of a praiseworthy character, as here attested by the superintendant of the district.

"J. Wilson."

From the Rev. Mr. Briscoe.

Dublin, Jan. 22, 1828.

Dear Brethren,

You will perceive, from the date of this letter, that I am at present in the metropolis. I have been here about a week or ten days, and my object in coming is to collect a little money to repay the 25*l.* lent me by the Committee, as well as 10*l.* which I have myself expended, in fitting up my meeting-house in Ballina. At present I have collected about 7*l.*; but cannot say to what extent I shall ultimately succeed. Indeed, I am not very sanguine; if, however, I can get enough to repay the Committee, I shall not be very solicitous about repaying myself.

The operations of the Society in my district are going on steadily. My congregation is on the increase, the Readers are diligently employed, and the schools present an appearance, which, to say the least, is far from discouraging. Nothing extraordinary has recently occurred, except that on the 27th of last month I baptized two persons in the neighbourhood of Easky. These were Wm. C. of B. and R—— M——, of C. The former was always a nominal Protestant, the latter a Catholic, and clerk to the priest in B. and I never in my life had a better hope of any individual I ever baptized. He considers himself much indebted to my ministry; but it is only just to state, that he was brought to a knowledge of the truth through the instrumentality of Sam. Brown, one of my inspectors and general readers. You will consider the conversion of this young man of some importance, when I tell you that he was a sworn Ribbonman, and he assures me that they used to meet at night, in a field between Ballina and Killala, to the amount of 1000, and he, being a good scholar, used to read letters sent to them by the Ribbonmen from Munster and other provinces; but that when he began to read the Scriptures, he was convinced of the sinfulness of such associations, and withdrew from them. From that time to the present he has been greatly persecuted, but his conduct has manifested such a mixture of firmness and meekness, as leads me to hope that he is indeed sincere.

Some months ago I recommended Edward Hart and Thomas Berry to be employed as inspectors and general readers, the former at 24*l.* the latter (living in the town of Easky) at 30*l.* per annum. I will thank you to let me know the decision of the Committee, that I may communicate it to them.

The church in Swift's-alley being destitute, I am supplying them for two or three Sabbaths; besides which, I have opportunities of preaching to the sailors, and I trust that my feeble endeavours will not be altogether in vain. In about a fortnight or three weeks I hope to return to my post, and resume my usual labours.

With best wishes for the Society's increasing prosperity, I remain, dear brethren, yours affectionately,

J. P. Briscoe.

CONTRIBUTIONS.

Received by Mr. Ivimey.

	£	s.	d.
For the Rye School, by Mrs. Jarret.....	5	0	0
For Harlow Female School, by Miss Lodge.....	8	0	0

Subscriptions received by W. Burls, Esq. 56, *Lothbury; Rev. J. Ivimey,* 51, *Devonshire Street, Queen Square; and Rev. G. Pritchard,* 16, *Thornhaugh Street.*

MISSIONARY HERALD.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Missionary House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

BAPTIST MISSION.

FOREIGN INTELLIGENCE.

MONGHYR.

The letter, of which the following is an extract, from Mr. Leslie to a relative in this country, was dated the 15th of April last:—

"There is at this time an unusual degree of excitation among the Hindoos, on the subject of Christianity. In one of my cold day excursions I entered a village about three or four miles off. About a month ago I was visited by a man of the village who had seen me there. His mind seemed to be in a very bewildered state: he talked in such a way that I thought him a little insane. I told him of the love of Christ. He left us, taking with him a tract, and I saw and heard no more of him till yesterday, when he appeared again. He had been reading the tract; he had been talking of its contents to the villagers: some approved, others literally called him a fool; but he appears in his right mind. He seems fixed, and has invited me to the village, to make known the riches of salvation. To-morrow I intend to dispatch some of the native Christians, to see how things are, and on their report I shall proceed. A considerable landholder, with a number of his people, from a village about fifty miles off, have been here. They appear wonderfully affected by the Gospel.

"They have gone home, taking the Gospel with them; and have promised to send a messenger in ten or fifteen days for the native Christians to visit them. I intend to wait till the time has expired, but should no messenger come, I will nevertheless send off two of the native brethren, and shall in all probability follow them myself. I shall reach the place in the course of three nights, for you must know that the heat is so great that I can hardly go to the outside of the door in the course of the day. The night before last was what is called the Churuck poojah, that is, the time when men are suspended high in the air, by iron hooks through the flesh of their backs. Three men were so suspended, each about ten minutes. I attended with my ammunition of books. None of the native Christians could go with me, as at such a time they would have received much ill treatment. I penetrated into the vast crowd alone, and was treated with much respect, excepting by one or two Brahmins, who were evidently enraged to see me there, knowing their craft was in danger. They called me unclean. I mildly replied, that they said what was true, for I was unclean, because I had sinned. They then tauntingly asked, "Who made sin?" As I knew what they were aiming at, I merely said, that it did not matter who made sin. We know that sin is, and the important question is, Is there any Saviour? Finding that I was not disposed to enter upon the question of moral evil, a question which the Brahmins are fond of puzzling us with, they left me, giving me some horrible looks. I followed them some time in the crowd, but shortly lost them.

"The Brahmins here are a shocking set of men. They hate us with a perfect hatred. Many of the people, however, seem very favourably disposed to Christianity, and I really think that things never looked so well as they do at present. One of the native Christians told me last night, that he has been visited by a native banker, for the express purpose of inquiring into the Gospel; and he also said, that at present there were more disposed to inquire and hear than there ever had been at any previous time. In Bengal, the people, I understand, are turning in bodies to the Lord; whole villages are renouncing idolatry for Christianity. We cannot say any thing like that of Hindoostan, but we may hope that the shower that

is falling in Bengal will come up here. The Bengalees have had the Gospel preached to them twenty years longer than the people here."

Various further particulars relating to this station will be found in the "Extracts of Correspondence" appended to the Memoir of Mrs. Leslie, which, as our readers will perceive, by referring to another part of this Number, has just left the press.

DIGAH.

It will be seen, by the following statement from Mr. Burton, that he has been cheered, under the afflictions he has had to endure, by some gratifying "tokens for good."

"*Digah, April* 26, 1827.

"I wrote to you last from Serampore, which I left on the 4th of January, and coming up by land arrived at this place on the 26th, just three months ago this day. Mentioning Serampore, I cannot omit acknowledging how greatly I am indebted to all the dear friends there, for their unmeasured kindness to myself and children, during our stay among them.

"Never did I dread any thing so much as the loneliness awaiting me here; never did I experience feelings so deathly as those with which I first glanced round my forsaken bungalow. On finding, however, that all things had gone on remarkably well at the station during my absence, and particularly that the native schools were in better order than when I left them, I soon recovered composure, and applied myself to my several duties.

"Reviewing the last three months, I see much cause for expressing unfeigned gratitude to the God of all grace. He has, indeed, as ever, been better to me than any fears. If my sorrows have abounded, my consolations also have much more abounded. A short time previous to my departure for Calcutta, a family of Roman Catholics, of Portuguese extraction, consisting of a young man, his wife and mother, seemed seriously inquiring after 'the good and the right way.' One of the native brethren attended almost daily at their house for the purpose of reading the Scriptures and prayer. The Lord opened the hearts of all, gladly to receive his word; and last month these three persons, with two young men from H. M. 13th Regiment Light Infantry, were baptized. To complete this interesting "household" was wanting an old female servant who has lived with them some years. She is now rejoicing in the Lord with them, and, God willing, on Saturday evening next will, with seven other persons, openly profess her attachment to the Redeemer, by being baptized in his name. Of these seven persons, one is a conductor of ordnance, a man who fears God above many. Two are soldiers' wives, natives of this country, who were formerly Mahomedans. The other four are young men belonging to the European Regiment. The deportment and spirit of all, I am happy to add, is such as to adorn the Gospel. Oh that our gracious Redeemer may preserve them, by his mighty power, through faith unto eternal salvation!

In the surrounding villages from two to six miles distant, I have now seven native schools, and one on the Mission premises. One of these in turn I visit every morning before breakfast; and after examining the children in reading the New Testament, and repeating Watts's Catechism, and the commandments, I read a portion of Scripture to them, and conclude with prayer. In the eight schools there are now about 250 children in constant attendance, fifty of whom read in the New Testament. When my dear friend, Mrs. Rowe, left Digah, there were three native female schools, but these I have been obliged to discontinue. Besides being the most direct and hopeful channel for communicating to the people at large the blessings of religious instruction, the collateral benefits of native schools are very great. They are the best assistants to the young Missionary in the acquisition of the language; they use him to a simple and familiar method of converse with the people; they undermine the prejudices of a gloomy and vile superstition; whilst in his visits to them, the Missionary has the very best opportunities of preaching the gospel to adults, who though they may not endure to be personally addressed, will attend (and it may be with conviction) to all that is said to a child.

You will have heard that a young man has been sent up from the Serampore college as a Missionary to Patna. He arrived about a month ago, and I trust he will be made very useful in that large city. He is the only light to a quarter of a million of souls. The brethren have requested me to superintend his engagements, and as soon as I can spare time I shall endeavour to help him in the establishment of schools, &c. At my request one of the native brethren is gone from hence to reside with him, as well for company as to assist him in his labours. Their house is in the heart of the city, about ten miles from mine."

BEERBHOOM.

Extract of a letter from Mr. Williamson, Missionary in this district, dated,—

Soory, 30th July, 1827.

"Our native church I conceive to be much in the same state I noticed some time ago. I hope they are gradually gaining a more full and adequate knowledge of gospel truth, and their walk and conversation have certainly of late been more becoming the gospel. They are almost all of them now living together around my residence, I may say on the Mission premises; which I consider a very important consideration, inasmuch as the close superintendence they so much require, can be so much more easily and efficaciously employed than if they were residing at a distance, or even dispersed throughout the village. Indeed, they are so situated, that hardly any thing, even of trifling moment, can transpire without its becoming almost immediately known. We have lately got up four female schools with great difficulty, containing in all about 33 girls. I hope we shall be able not only to keep them in existence, but to increase their numbers, as well as the number of pupils in each school. The people here are exceedingly averse to female schools, but not so to boys, and are not a little surprised that we should be establishing the one and not the other. I have repeatedly told them of the probability of our being able to teach their boys, although I have not as yet thought it advisable to risk the attempt of introducing any thing of a decidedly religious nature into any of them. A good many adults belonging to our native church, both old and young, are learning to read, but most, I am sorry to say, are very backward. The education of our Christian youth is very encouraging, and will, I hope, be ultimately productive of much good. Our native preaching is carried on as fully as circumstances will allow, and I hope not without effect, though that may not be very apparent. Four preachers are at present employed, who go two and two daily into the neighbouring villages, and whenever the season will permit, will considerably extend their present circumscribed limit."

JAMAICA.

The great importance of recent proceedings in this quarter, has occasioned our more ordinary intelligence to get into arrears. We shall therefore briefly notice some events of a prior date to those recorded in our last Number, and then resume the narrative there given.

Mr. Edward Baylis, who from his arrival in Jamaica had been associated with Mr. Philippo, at Spanish Town, in the management of the school, and in the ministerial labours of the station, has removed to *Mount Charles*. At this station a public meeting was held on the 15th of April last, when a church was formed, the ordinance of baptism was administered to 77 persons, and Mr. Baylis was recognized as the pastor. A congregation at Old Harbour, also, though 36 miles distant from Mount Charles, is supplied on alternate Sabbaths by Mr. B.; and a number of candidates had been proposed for admission into the infant society at the date of his last letter, in September, 1827.

Mr. and Mrs. Burton landed at Morant Bay, August 27, and reached Kingston in safety on the 1st of September. Their voyage was attended with considerable danger, as the vessel sprang a leak in St. George's Channel, and was completely dismasted when off the island of Antigua. Mr. B. gratefully acknowledges the Divine goodness in their preservation while on the great deep, and in the continued enjoyment of health after their arrival. A later communication mentions his removal to *Port Maria*, since which he had been twice attacked by fever, but was mercifully restored at the date of his letter, Dec. 23.

From *Annatto Bay*, Mr. Flood writes, on Dec. 5,—"I trust the Lord is carrying on his work here. We have at present thirty-two candidates for church fellowship, whom I expect to baptize next Lord's day morning. My dear partner has commenced a Sunday school; about twenty-five children and five or six adults usually attend. May the great Lord of the harvest deign to bless this humble effort to promote his cause, so that the scholars may learn to understand as well as to read the Holy Scriptures, which are able to make them wise unto salvation, through faith which is in Christ Jesus. Some kind ladies at Northampton lately sent a very acceptable parcel of rewards for the Sunday school children, for which we would tender our grateful acknowledgments.

Previously to the departure of Mr. Baylis from *Spanish Town*, Mr. Philippo had procured an eligible successor in the management of the school, in a young man of piety and respectable attainments, who had held a similar post in the army. He continued to receive applications to visit and preach in

the neighbouring parishes, from white persons of respectability, to an extent far beyond his means to supply. Hence his letters contain urgent requests that more Missionaries may be sent over, to fill the posts which as yet are supplied but partially, or not at all.

Mr. Burchell began the enlargement of his chapel at *Montego Bay* in November last, and expected it would be finished in about three months. A few weeks before, he had been called repeatedly to administer the ordinance of baptism. "Sept. 16, Brother Alsop,* of Black River, assisted me, when 65 were baptized; and Sept. 30, Brother Hudson,* of Lucca, assisted me, when 78 were baptized. Lord's day, Oct. 14, 120 of these were received into the church, when about 500 members commemorated the death of Christ. At the close of the sacrament we held a special prayer meeting on behalf of the cause of God in this island, when a spirit of supplication was poured out indeed. The feelings of the whole church were excited, and many importunate requests were presented to God."

The health of Mr. Tinson, pastor of the second church at *Kingston*, has been somewhat affected of late. Our readers will not be surprised at this, when they learn what is the regular routine of his engagements, which may be taken as a specimen of the exertions of our other Missionaries in the island also. "Including a prayer meeting before day, we have four services on the Sabbath; and two schools between the services, one for adults and another for children: a lecture on Thursday evenings; three prayer meetings every month, one for the Mission, another for the schools, and a third before the ordinance; funerals, sick folks to visit, classes to meet, twice almost every day into town to beg for the chapel, and continual labour with a school besides, in this debilitating country, is quite as much as I am able to bear."

In a subsequent letter, he writes—"With respect to our church, we are, I hope, going on well, though slowly, at least comparatively so. We have administered the ordinance of baptism once since we opened the place, to about 25 persons, and more are now in waiting. Some have been added of those who were formerly with us, but who for a time left us. Brother Burton preached twice at our chapel, and expressed himself greatly delighted with the appearance of the congregation, and the apparent prospect of usefulness. May the Lord pour out his holy spirit upon the people, and make them a thousand times as many more as they are.

Our prayer meetings at day-break on Sundays and on Thursdays are well attended; last Thursday morning there were from three to four hundred persons present. This is the morning we set apart to pray particularly for the Spirit's influence; without this all our doings will amount to very little. But surely the Lord will hear prayer for his church, and what a mercy, that on this subject we cannot be too importunate—'give him no rest.'"

At the close of December, our senior Missionary, Mr. Coultart, gives a very pleasing account of the examination of the school under the care of Mr. Knibb. "Three hundred children were present, and exhibited specimens of their reading, writing, and arithmetic. Many of the two latter were admirable indeed. The girls presented specimens of needlework, most of which are intended for kind friends in England." Suitable rewards were distributed at the close of the examination, which appears to have been highly encouraging to Mr. Coultart and his brethren. Our readers will remember that the expence of this *daily* school for so many children is defrayed by Mr. Coultart's congregation.

We stated in our last Number, that our Missionary brethren in Kingston and the neighbourhood had been summoned to appear before the House of Assembly. Their examination was conducted by a Committee, consisting of three individuals. It was strictly private, and lasted for several days; the object, apparently, being to elicit such information relative to missionary proceedings as may furnish, if possible, some pretext for the clauses in the late act which were so justly disapproved by his Majesty's Government. We have yet to learn in what manner it is proposed to make use of the information thus obtained, or whether any new restrictions will be laid upon the self-denying labours of our Missionary brethren. Would that our colonial fellow-subjects, instead of indulging weak and groundless jealousies as to the objects and proceedings of Christian Missionaries, would resort at once to the clear and decisive evidence of facts. They are surrounded by multitudes of slaves, who have listened to these "sectarian teachers," and received their doctrines with approbation and delight. Have they, or have they not, been improved by the change? Have not the habits of sobriety, honesty, and general good conduct, been formed in those who were once the reverse of all this? What, but the conviction of this very fact, led a member of the House of Assembly, lately deceased, not merely to invite our Missionaries to instruct his negroes, but to contribute handsomely towards their support? What has induced other re-

* Missionaries belonging to the *General* Baptist Society.

spectable gentlemen, within the last few months, to request that the Missionaries would visit their estates also? The facts referred to are such as any proprietor may easily ascertain; and while they are before us, we cannot avoid asking, On what principle is it, even of temporal policy, that Ministers of the Gospel are thwarted and opposed in every practicable way, merely for attempting to communicate to their poor ignorant fellow-creatures the first principles of the oracles of God? But there are considerations, whether we are alive to them or not, which far transcend all the calculations of worldly policy. The advice of a grave and learned senator of former times may be suitably recommended to those who sustain a similar character now. "*Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.*" Acts v. 38, 39.

But to return. Our readers have already been apprized, that the unavoidable, and indeed avowedly designed, result of the late proceedings in Jamaica, has been very largely to multiply the claims for pecuniary assistance for the Missionaries there, and for the various benevolent objects in which they are engaged on behalf of their respective congregations. A considerable time must of necessity elapse before the benign intentions of his Majesty's Government can be so realized as to avail to the diminution of the heavy burdens thus entailed on the Society. In the mean while, increased exertions must immediately be made to meet the exigency, or—for it is in vain to disguise the fact—the opponents of Christian Missions will have to triumph in the withdrawment of some of these laborious men from their arduous and honourable posts. It is for those who have been cheered and animated by the remarkable tokens of a Divine blessing attending these labours, to determine what course the Committee shall adopt. At present we must close, by reminding our readers, that in the month of January, 1827, we announced the opening of a "West India Fund," to which there has been subscribed, since the Annual Meeting in June, *One Pound.*

HOME PROCEEDINGS.

We cheerfully comply with the request of a highly valued Correspondent, by inserting the following paper, suggested by his own experience, on the subject to which it relates; merely remarking, that the present pecuniary state of the Society renders it especially desirable that all suitable methods should be taken to render its funds more adequate to the sacred purpose we aim to promote.

SUNDAY SCHOOL MISSIONARY ASSOCIATIONS.

Experience has shewn that in the pecuniary support of the cause of God, small contributions are not to be despised. When diligently sought, and regularly collected, they produce an aggregate of great value. The number of persons who take an interest in the progress of the gospel, is thereby at the same time vastly increased.

This class of contributors has not, however, been so extensively brought forward as the interests of the kingdom of Christ require.

The design of this paper is to shew the desirableness of engaging our Sabbath scholars more generally in the support of the mission. On them, benevolence has conferred much of her patient and affectionate solicitude; and they ought to be tutored in the cultivation of a virtue, to the exercise of which they are so greatly indebted. But a benevolent disposition is best acquired in the school of practice.

What object, then, shall we principally exhibit in our Sabbath schools, adapted to excite the benevolence of the children, and most worthy of their support? Shall it be local or general? The latter, undoubtedly, should be preferred. Of all the valuable institutions of the age, for the diffusion of religion, which shall be selected? If we choose that which operates most directly in the fulfilment of our Lord's command, Matt. xxviii. 19,—which is most needful to the universal extension of his kingdom,—which, considering the extent of its sphere, requires the largest pecuniary aid,—and which supplies to its contributors the most frequent, varied and interesting details; then, assuredly, it must be the Foreign Missionary Society.

The support of this object has engaged the attention of many of the worthy and disinterested labourers in the schools of our denomination; but to the greater part of them, we may yet say, "Go and do thou likewise." To shew what has been done, and to give an idea of what may be expected, if there should be a general concurrence in the plan, the following list of Sunday school contributions has been copied, in the order they occur, from the Report of the Baptist Missionary Society for 1827. Other

schools, doubtless, have yielded similar contributions; but these only appear in the report.

	£		
Newport Pagnell	2	0	0
Audlem	0	10	0
Falmouth	0	17	6
Portsea, Lake-lane	10	0	0
Marie-la-bonne	2	19	9
Bessel's Green	0	12	9
Canterbury	0	12	8
Folkestone	1	12	4
Leicester, Harvey-Lane	1	10	0
Lincoln	0	15	1
London, Alie-street	1	2	2
Goswell Street	4	5	1
Baptist Free School	9	2	6
Henrietta Street	1	9	0
Bow	1	0	0
Chelsea	4	10	5
Lynn	0	5	6
Norwich, Sprowston-lodge	0	7	4
Newark	2	0	1
Blockley	2	10	2
Brighton, Bond Street	1	0	0
Birmingham, New Hall-street	2	15	7
Scotland, Garleton	1	18	6
Haddington	1	3	0

In addition to the above, the writer has pleasure in stating, that the school with which he is connected, became an auxiliary in the good work several months ago.

In prosecuting this design, different methods appear to have been adopted. Some schools have made occasional collections; some have employed that unwearied, ever-asking, but unobtrusive collector, the missionary box; while others, doubtless, have solicited periodical subscriptions. The greatest effect will, however, be likely to arise from the establishment of a well organized association in each school; with which the services of the box, and an occasional collection, may be beneficially combined. The following rules of such an association are respectfully submitted for consideration, subject to such alterations as local circumstances may require.

1. That this society be called "The Baptist Sunday School Association, in aid of the general objects of the Baptist Mission."

2. That all the teachers and children who shall subscribe one penny, or any lesser or greater sum, weekly or otherwise, be considered members of this association.

3. That the subscriptions be collected, under the appointment of the committee, by one male and one female teacher, assisted by those boys and girls in the Bible class, who have been longest in the school, who are able to write and cipher, and who are most entitled to esteem and confidence for the general propriety of their conduct.

4. That the teachers of the school, assembled at their monthly meeting, be considered a committee:—that they from time to time explain the nature and objects of the society to the children and their parents: and that one of the teachers be nominated treasurer, and another secretary.

5. That the minister of the congregation with which this school is connected, be requested to act as president; and to attend at proper times for the purpose of communicating Missionary intelligence to the children.

6. That the subscriptions be paid over by the collectors, at the close of the school every Sabbath afternoon, to the treasurer, who shall pay in the amount at the monthly committee meeting of the Branch Association in aid of the Baptist mission.

7. That an annual meeting be held, when the amount collected shall be reported, and an address or addresses be delivered by the president and the friends of the missionary cause.

Let it not be thought that such an association, merely for Sunday schools, will be useless. However small their contributions, they will probably be increased by such a measure; while the management of the whole will be rendered easy and regular. No expense need be incurred. The rules may be written, and hung up in the school. The few transactions of the committee may be entered with the other memoranda of the teachers' meetings, and the accounts kept on the collecting cards published by the Parent Society.

According to the above rules, the teachers should subscribe; not only to support the cause, but to strengthen their appeal to the children; or if they should be members of an auxiliary, it would be desirable to transfer their names to the school association.

The smallest subscription should not be refused.

Great attention should be paid to regularity in collecting. By employing the elder children as assistants, they will be trained up as collectors, and will probably acquire an interest in the mission which hereafter may be most advantageously exerted: but in selecting them, a sound discretion must be exercised, and the collectors must carefully superintend their work. Without this, the measure will be injurious.

It will be highly necessary that the collectors should explain the objects of the association both to parents and children; and supply the latter regularly with the quarterly papers, a sufficient quantity of which the secretary should obtain through the nearest auxiliary, or from the mission house in London.

If the minister at whose place of worship the school attends, would, in his visits to the school room, say a few words on the sub-

ject, and communicate striking facts and anecdotes, his labour will not be in vain. At the annual meeting, the attendance of one or two neighbouring ministers would enliven and encourage both collectors and subscribers, and might be rendered profitable to the welfare of the school.

Should it be objected, that we are imposing a tax on the gratitude of the children, it is only necessary to refer to the cheerful countenances with which they usually offer and pay their subscriptions. In every instance, the subscriber should be encouraged to contribute willingly; and he should be taught to consider himself honoured in being enabled thus to add a mite to the support of the Redeemer's cause.

If it should be urged, that the application is unreasonable, we acknowledge that some of the scholars are poor indeed, and from them nothing should be received; but the majority are in the habit of frequently obtaining pence from their parents to spend in trifles. This *spending money* devoted to the Missionary Association, is not only better spent than it would be otherwise; but the children may be taught to feel more gratification in thus employing it, than they could derive from any other mode.

The annual produce of this source of contribution, will almost entirely depend on the energy of the teachers. The preceding list, which may be considered as a moderate specimen, gives a total of £54 19 5 from 24 schools; so that, without being too sanguine, or calculating on uncertain data, we may anticipate an average of £2 5 0 from each school. It is to be regretted, that in the lists of our churches occasionally published, there is no return of the schools connected with them; but surely there cannot be less than four or five hundred Baptist Sunday Schools in Great Britain. If they will but adopt in this work the Cornish motto, "one and all," the Mission will derive from them not much less than £1000 per annum.

The effect will not, however, terminate here. A body of subscribers will be raised up, who, it may be hoped, will continue their support to larger Auxiliaries, after they have relinquished their seats and contributions in the school to others. The cause of the mission will be entwined among the early remembrances of a numerous portion of our youth. The energy of our indefatigable teachers will become identified with our attempts to preach the gospel among the heathen; and a missionary impulse will be given to the piety and zeal of many of the members of the Sabbath School Association; who from having contributed their weekly mite to the support of missions, will aspire to become Missionaries themselves.

If, fellow labourers, these considerations approve themselves to your judgment, let the love of Christ and the urgent claims of the heathen world constrain you to add to your present services the interesting work which has been set before you. Any remarks or suggestions on the subject, forwarded to the Secretary in London, will receive from him, no doubt, the most prompt attention.

E. C.

Truro, Feb. 16, 1828.

Contributions received on account of the Baptist Missionary Society, from January 20 *to February* 20, 1828, *not including individual Subscriptions.*

FOR THE MISSION.

	£	*s.*	*d.*
Legacy of the Rev. R. G. North, late of Ware, (Executors, Messrs. J. Cowell and T. F. Haslam,)	37	0	5
Cornwall, Auxiliary Society, by Rev. Edmund Clarke:—			
Falmouth Branch, (including Schools £1 12 6, and Female Education £2)	44	19	4
Helston Branch	13	10	3
Penzance Branch, (£5 3 0 Translations at Serampore)	28	17	6
Redruth Branch, (Schools 15s.)	26	8	7
Truro Branch	50	3	4
	163	19	0
Salisbury, Collection and Subscriptions, by Mr. W. Long, Treasurer	70	0	0
Oxford, Collected for the School in Spanish Town, Jamaica, by Mrs. Copley	17	12	0
Barton Mills, Suffolk, Penny Subscriptions, by Mr. Secker	0	17	4
Harpole, Collection, £2 8 7, Walgrave, Do. £2 3 0, by Rev. W. Gray	4	11	7

Dundee, Westport Penny Society, by Mr. Easson, (Female Education)		5	5 0
Tetbury, Penny Society and Subscription, by Miss M. Overbury		3	7 0
Walworth, East-lane, Female Missionary Society, by Mrs. Steward, (Collected after a Sermon by Rev. E. Carey)		13	4 6
Ludgershall, Collected by Rev. Mr. Walcot		1	12 0
Reading, Collection and Subscriptions, (including £15 for Reading Female School, and £10 10 Donation for Translations conducted by the Society, by Rev. G. Hulme)		128	19 7
Dublin, York-street Missionary Fund, by Thomas Figgis, Esq.....		7	10 0
West Middlesex Missionary Union, Hammersmith, by Mr. Mundy		4	0 0
Fenny Stratford, Collected by Mr. W. D. Harris		5	0 0
North of England Auxiliary, by Rev. R. Pengilly		20	0
South Devon, by Rev. Samuel Nicholson: viz.			
Devonport, Square	18 4 0		
Modbury	1 7 8		
Plymouth (£28 previously remitted).....	2 15 7		
Dartmouth.....	5 17 0		
		28	4 3
Chester, Subscriptions, (Sunday School 9s. 4d.) by Mrs. London		3	9 4
Liverpool, Auxiliary Society, Collec. at Byrom-street, by W. Rushton, Esq.		77	10 0
Loughton, Missionary Association, half-year, by Rev. S. Brawn.....		5	5 0
Downton, by Rev. John Clare, Collection £4 14 7, Sunday Scholars £1 15 5		6	10 0
Thomas Key, Esq. Water Fulford, by Rev. Messrs. Mann and Carey, Don.		200	0 0
Friend to the Baptist Mission, ...by Mrs. Freeman, Walworth,.... Don.		20	0 0
E. Y. .....by the Secretary,..... Don.		10	0 0
Robert Prance, Esq. .....by Ditto ..... Don.		5	0 0

TO CORRESPONDENTS.

Just published, and may be had at the Mission House, 6, Fen Court, or of Messrs. Wightman and Cramp, Paternoster Row, The Vision of the Heavenly World; to which is prefixed, a Memoir of the late Mrs. Leslie, with Extracts from her Correspondence; by Andrew Leslie, Missionary at Monghyr. Price 3s. or on fine paper, with proof impressions of the Portrait, 4s. 6d. Any profits arising from this publication will be appropriated to the Baptist Mission Fund for Widows and Orphans.

Our esteemed Correspondent, A. B. who inquires respecting some statements recently published in relation to Dr. Marshman and Serampore, is informed that the Missionary Herald has contained every thing in reference to the affairs of the Baptist Missionary Society, that has been published with the sanction and by the authority of the Committee. It should be fully understood, that though, by the kind permission of the Editors, and for general convenience, the Herald is stitched up with the Periodicals designed more expressly for circulation among the Baptist Denomination, it has no other connection with either of those publications.

The Friends of the Society are respectfully informed, that they may be supplied, on application to 6, Fen Court, with Missionary Boxes, neatly finished, and labelled with an appropriate motto, for 1s. 6d. each.

We have been requested to state that Mr. Peggs, Author of "The Suttees' Cry to Britain," has lately removed from Derby to Coventry, where he has entered on the stated exercise of the ministry, in the General Baptist Chapel, White Friars.

*** A Situation is much wanted for a Youth of Sixteen, the eldest of a large family, whose father has for many years usefully occupied an important station as a Missionary in the East. The Youth has received a good education under the eye of his relations in this country, and is considered as strictly upright, and disposed to steadiness and seriousness of mind. His own inclination would lead him to wish to be placed with a Chemist and Druggist. Any Friend of Missions in that line, or any other respectable business, who may have an opening for such a Youth, would render an important service to the cause in which his father is engaged by receiving him. Communications may be made to the Secretary of the Baptist Mission, 6, Fen Court; if by letter, it is requested that the real name and address of the writer may be given.

Littlewood & Co., Printers, 15, Old Bailey.